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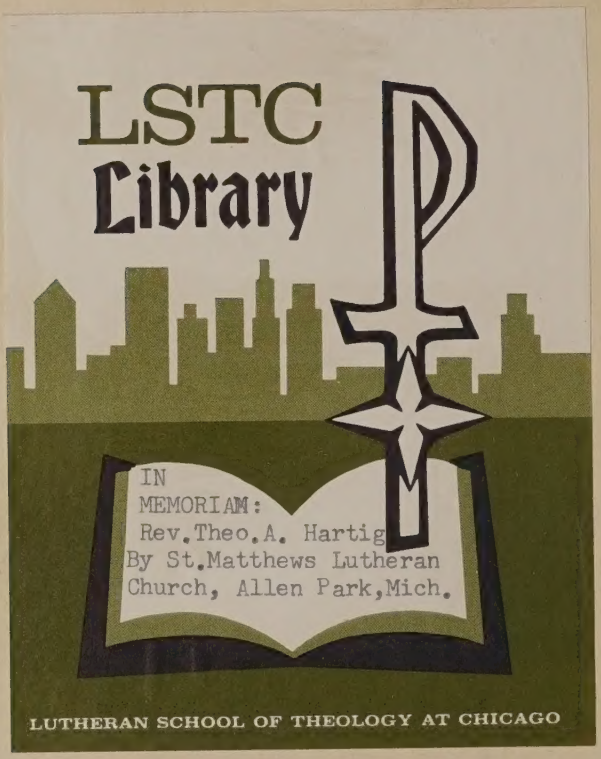
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AN ALBUM OF DATED SYRIAC MANUSCRIPTS

BY

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PREFACE

The present work contains two hundred facsimiles, each representing a page of a dated Syriac manuscript. Great care has been taken to select as clear and legible a page as possible for reproduction. Each facsimile is accompanied by a palaeographical description of the codex in question. Whenever the passage which is reproduced has been published elsewhere, reference is made to the place where it can be found. If the passage was translated from a Greek original and has not been published in Syriac, a reference is given to the Greek text. Whenever a fuller description of a manuscript is available, the reader is referred to it in a footnote.

In nearly all cases the writer has seen and examined the codices of which facsimiles and descriptions are given. In a very few instances, however, he has been obliged to rely upon others for photographs and descriptions, because he was unable to visit the library or convent in which the manuscript is preserved. Three of the Plates (XLVI, CXCIX, and CC) have been made from photographs which were taken from facsimiles in published works.[1] For permission to photograph and reproduce these facsimiles the writer is indebted to the authorities of the Cambridge University Press.

In the Introduction various matters of palaeographical interest are discussed, such as writing materials, pens, ink, styles of writing, observations on the forms of certain letters, etc. What is said concerning the forms of letters and the use of writing materials, the various Syriac points, punctuation, etc. is based on a study of the codices which are represented in the present collection. Several indexes have been added at the end in order to make the contents of the work easily accessible.

The different styles or types of Syriac handwriting are represented, viz.: the Estrangelâ (Plates I-XCIV), the Serṭâ (Plates XCV-CLIX), the Nestorian (Plates CLX-CLXXXIII), the Melkite (Plates CLXXXIV-CXCVII), and the Palestinian (Plates CXCVIII-CC). So far as is known, the three Palestinian manuscripts of which facsimiles and descriptions are here given

[1] See R. L. Bensly, J. R. Harris, and F. C. Burkitt, *The Four Gospels in Syriac transcribed from the Sinaitic Palimpsest* (Cambridge, 1894); and A. S. Lewis, *Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai* (London, 1894).

are the only extant examples of this script that are dated by the scribe. The facsimiles which illustrate each of these hands are grouped together in chronological order.

The writer's aim has been to include in this work a page in facsimile and a description of every dated Syriac codex which was copied before the end of the tenth century after Christ, and after making a diligent search he knows of only one dated Syriac manuscript written before 1000 A. D. which is not represented in the present collection.[2] Somewhat more than one-half of the specimens antedate the year 1000, and the rest range in date from the beginning of the eleventh century to the end of the sixteenth. Among the many extant codices which were produced after the close of the tenth century the writer has tried to choose representative examples.

The script of the manuscripts is reproduced in approximately its actual size unless the writing on a page exceeds 22.2 cm. (8.7 inches) in height and 16.2 cm. (6.4 inches) in width. In that case the page is shewn on a reduced scale, and one or more lines of the text are given below the facsimile of the script. So far as is possible, the actual size of the letters is indicated in these lines.

Many facsimiles of Syriac codices have been published by earlier workers in this field, viz.: J. G. C. Adler, *Novi Testamenti Versiones Syriacae* (Copenhagen, 1789), Tabb. I-VIII; J. B. Silvestre, *Paléographie universelle* (Paris, 1839-1841), Tome I; C. Tischendorf, *Anecdota Sacra et Profana* (Leipzig, 1861), Tab. IV; J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), I, Tabb. B and I-XXV; and IV, Tabb. I-VIII; W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, Plates I-XX; the Palaeographical Society, *Facsimiles of Manuscripts*

[2] After the work was completed and the plates were made, I found in an old catalogue a mention of an Estrangelâ manuscript in the Herzog-August-Bibliothek in Wolfenbüttel which is said to have been written in the year 945 (Cod. 3. 1. 300). It contains the Four Gospels; and according to Athanasius Kircher, who presented the codex to Duke August in 1666, the text "ubique consentit cum illo, qui in bibliis polyglottis Antwerpianis habetur," i. e. the Peshîṭṭâ version. See F. A. Ebert, *Catalogus Codicum Manuscriptorum Orientalium Bibliothecae Ducalis Guelferbytanae* (appended to H. O. Fleischer's *Catalogus Codicum Manuscriptorum Orientalium Bibliothecae Regiae Dresdensis*, Leipzig, 1831), pp. 76 f. On account of the unsettled conditions prevailing in Europe at the present time it is impossible for me either to see the codex myself or to obtain a photograph and description of it from someone else. However, the writer believes that the work will prove to be practically as useful to scholars as it would have been with this manuscript represented.

and Inscriptions, Oriental Series (London, 1875-1883), Plates XI, XXVII, XXXIX, LII, LXVI, LXXVI, and XCIX; and E. Tisserant, *Specimina Codicum Orientalium* (Bonn, 1914), Plates 20-39.

The reproductions in the volumes of Silvestre, Wright, the Palaeographical Society, and Tisserant are more satisfactory than those in the works of Adler, Tischendorf, and Land.[3] The manuscripts from which Silvestre's six facsimiles are taken are in the Bibliothèque Nationale, and they range in date from the eleventh to the sixteenth century. Wright's twenty plates are made from codices which belong to the unsurpassed collection of Syriac manuscripts in the British Museum, and they are all palaeographically important. Tisserant gives facsimiles of twenty Syriac codices in his volume on Oriental palaeography. The manuscripts are of various dates, and they are well chosen with a view to illustrating the several Syriac hands in different periods. Most of the works mentioned above contain facsimiles both of dated and of undated codices.

The purpose of the present work is twofold — first to illustrate the development of Syriac handwriting from the time of the earliest dated manuscripts down to the end of the sixteenth century, and secondly to provide materials for determining the approximate date of undated codices. It is believed that the specimens are sufficiently numerous and varied in character to serve this purpose.

In order to date undated manuscripts it is necessary to compare them with texts which are dated by the scribe. Therefore only dated codices can furnish a firm and secure basis for the science of palaeography. With four exceptions each manuscript represented in this collection is dated by the copyist.[4] In every case the writer has assured himself, by comparing the

[3] The facsimiles given by Land in *op. cit.*, IV, Tabb. I-V are made from photographs and are superior to the others published by him.

[4] Add. MS. 14610 (No. DCCXXVIII) and Add. MS. 14486 (No. CCXXI) in the British Museum are not dated by the scribes. However, at the beginning of Add. MS. 14610 (Plate XXI) there is a table for finding the days of various festivals, etc.; and this table begins with the Seleucid year 862. This is probably the year in which the codex was written. According to the colophon Add. MS. 14486 (Plate LXV) was bound in the Seleucid year 1135. The copying of the codex was probably completed in the same year. So, too, the years in which Add. MS. 17172 (No. DCCLXXX) in the British Museum (Plate LXIII) and Cod. Vat. Sir. 94 in the Vatican Library (Plate CXVIII) were written are not given by the copyists, but the dates can be determined within twelve and twenty-seven years respectively from the fact that the ruling patriarchs and metropolitans are mentioned.

handwriting of the colophon with that of the text contained in the codex, that both were written by the same hand. It is hoped that the present collection of dated Syriac manuscripts may provide a solid foundation for the science of Syriac palaeography.

Several scholars in Europe and America have given the writer valuable counsel and assistance, and to each of them he wishes to express his hearty thanks: to Giovanni Cardinal Mercati and to Eugène Cardinal Tisserant of the Vatican Library; to Monsignore Giovanni Galbiati of the Ambrosian Library in Milan; to the Abbé J. B. Chabot of Paris; to the late Professor Adolf Deissmann and to Dr. Gotthold Weil of Berlin; to Professor Axel Moberg of Lund; to Dr. P. Jernstedt and to Mme. N. Pigulewsky of Leningrad; to the late Professor F. C. Burkitt of Cambridge; to Mr. J. Levine of the British Museum; to Mr. Cyril Moss of London; to Professor James A. Montgomery of the University of Pennsylvania; to Professor Charles C. Torrey of Yale University; to Professor Martin Sprengling of the University of Chicago; to Professors Albert M. Friend, Jr., and Philip K. Hitti of Princeton University; to Professor William F. Albright of the Johns Hopkins University; and to Professors Arthur D. Nock, William Thomson, Arthur Stanley Pease, George S. Forbes, and Dr. Robert H. Pfeiffer of Harvard University. I also desire to record my indebtedness to the late Professor George Foot Moore of Harvard, who was always ready to aid me with his abundant learning and sound judgment. None of these scholars, however, is in any way responsible for any errors or omissions which may be found in the volume.

Professor Robert P. Blake of Harvard, the Chairman of the Publication Committee of the American Academy of Arts and Sciences, has shewn much interest in the work and has also rendered invaluable aid in the publication of it. His technical knowledge of printing and the making of collotype plates has been freely placed at my disposal, and to him I am deeply indebted.

Finally, I wish to express my sincere thanks to Mr. Victor J. Furst of Baltimore and to Mr. P. B. Allen of Meriden, Connecticut, to whose skill in their respective crafts this volume is a witness. The former selected the paper and the type and bestowed much care upon the printing, and to the latter are due in large measure the clearness and beauty of the plates.

A considerable subsidy was needed in order to publish this Album of Dated Syriac Manuscripts. To this end Professor James R. Jewett of Harvard University very kindly made a generous contribution. This gift was

supplemented in due time by substantial grants from the American Academy of Arts and Sciences and from the American Council of Learned Societies. To Dr. Jewett, to the American Academy of Arts and Sciences, and to the American Council of Learned Societies the writer wishes to express his most cordial thanks. Without this financial assistance the publication of the work would have been impossible.

WILLIAM HENRY PAINE HATCH

Cambridge, Massachusetts,
October 30, 1941.

INTRODUCTION

INTRODUCTION

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I

WRITING MATERIALS

In ancient times books were made of papyrus and vellum, and in the mediaeval period paper was introduced. So far as is known, however, no Syriac manuscript composed of papyrus is extant; but both vellum and paper were used by the Syrians in the making of codices. The word vellum properly means calfskin (*pellis vitulina*) artificially prepared to receive writing; but in modern use the term includes also the skins of sheep, goats, kids, and gazelles.

Vellum was highly esteemed as a writing material in antiquity. It was not only thin, smooth, and flexible; but it was also strong and durable. Moreover, on account of its strength and flexibility it was much better adapted for use in a roll or codex than papyrus, of which rolls and codices were often made. Papyrus was too susceptible to wear and tear and too easily broken to be entirely satisfactory for this purpose.

According to a tradition preserved by the Roman scholar and antiquarian Varro vellum was first made at Pergamum in western Asia Minor in the first half of the second century before Christ. Eumenes II (197-159 B. C.) desired to have a great library at Pergamum like the celebrated one at Alexandria, and he needed large quantities of papyrus for the copying of literary works. The reigning Ptolemy, however, being jealous of the new institution and not wishing to aid it in any way, would not permit papyrus to be exported from Egypt to Pergamum. Therefore Eumenes was obliged to find a substitute, and the skins of animals were made into vellum to take the place of papyrus.[1] Vellum proved to be a most satisfactory kind of writing material.

Varro's account of the invention of vellum is certainly to be regarded as legend rather than as history.[2] Probably a better quality of vellum was manufactured at Pergamum in the reign of Eumenes II, and doubtless in the course of time the city became noted for the manufacture and export of this commodity.

[1] See Pliny, *N.H.* XIII, 11, 70. See also Jerome, *Ep.* VII (Migne, *Patr. Lat.*, XXII, col. 339).

[2] See Th. Birt, *Das antike Buchwesen* (Berlin, 1882), pp. 50 f.

Vellum was probably prepared among the Syrians in essentially the same way as it was among the Greeks. The hide was not tanned, as in the manufacture of leather. First it was put into limewater and thoroughly soaked. Then it was taken out of this bath, and the hair was scraped off. Next the skin was stretched on a frame and allowed to dry. Finally it was rubbed with chalk and pumice stone until it was even and smooth. Sometimes small particles of chalk can still be seen on the surface of vellum. The details of this process probably varied more or less at different times and in different places.[3]

Vellum, as was said above, was made of the skins of various animals; and it was prepared with varying degrees of skill and care. Hence it varied greatly in quality. The earliest Syriac manuscripts, which were written in the fifth century after Christ, are of vellum. The skin is of a fine quality, white, and well prepared to serve its purpose. Later, however, when skins were scarcer and more expensive and when the demand probably was greater, a coarser and cheaper grade of vellum was often employed.[4]

Since vellum was expensive and sometimes difficult to obtain, it was not an uncommon practice to erase the writing of a codex by washing or rubbing or scraping, and then to use the vellum for another work. Such manuscripts are known as palimpsests. Occasionally not only the first but also the second text was removed, and the same piece of vellum was thus made ready to serve the needs of a third scribe.[5] Usually the lower writing of a palimpsest is considerably older than the upper hand; because as a rule only old books, which were felt to have outlived their usefulness, or fragments of books, which were thought to have no special value, were subjected to the process described above and used as writing material for the second or third time.

In most cases, however, the original writing was not completely destroyed, even though it was temporarily quite obliterated; and with the lapse of time

[3] For a Coptic recipe for the making of vellum see W. E. Crum in *Proceedings of the Society of Biblical Archaeology*, XXVII, pp. 166 ff.

[4] On vellum see W. Wattenbach, *Das Schriftwesen im Mittelalter* (second ed., Leipzig, 1875), pp. 93 ff.; Th. Birt, *op. cit.*, pp. 46 ff.; V. Gardthausen, *Griechische Palaeographie* (second ed., Leipzig, 1911-1913), I, pp. 91 ff.; Sir E. M. Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford, 1912), pp. 28 ff.; and W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), pp. 7 ff.

[5] The following manuscripts in the British Museum are double palimpsests: Add. MS. 14665 (No. DCCCCLV), fol. 3; Add. MS. 17136 (No. CCCCXXVII), foll. 117, 120, 126, 137, and 139; and Add. MS. 17212 (No. DXCVIII) except fol. 9.

and through the action of the atmosphere it not infrequently became again visible and even legible. Certain chemical reagents, such as ammonium hydrosulphide, will often bring out temporarily a text that is too faint to be read without some such aid.[6] In recent years the ultra-violet lamp has been a great help in reading the lower writing of palimpsests. By means of ultra-violet rays it is possible to read letters and words which are otherwise quite illegible. But even under the most favourable conditions the decipherment of the lower writing of a palimpsest is an exacting task for the eyes.[7]

Since Syriac codices were naturally more common than any others in Syrian monasteries, they were generally the ones that were taken apart and converted into palimpsests when vellum was needed. Sometimes, however, works in other languages were used for this purpose. Greek, Coptic, Arabic, and Latin texts were expunged in order to provide vellum for Syriac books.[8] Sometimes on the other hand a Syriac text was sacrificed to obtain writing material for a Greek work.[9]

The earliest Syriac palimpsest that is dated, so far as is known, is Add. MS. 14512 (No. CCCXII) in the British Museum. The lower writing on certain leaves of the codex is the Peshîṭtâ text of Isaiah, and one of the leaves is dated in the year 459-460 after Christ. The upper writing in this manuscript is a series of choral services for the principal festivals of the Christian year written in a Serṭâ hand of the tenth century.[10]

Paper as well as vellum was used by Syrian scribes, and many Syriac manuscripts made of that material have been preserved. The art of manu-

[6] For other reagents see V. Gardthausen, *op. cit.*, I, pp. 107 f.

[7] On palimpsests see W. H. P. Hatch, *op. cit.*, p. 20.

[8] The lower writing is Greek in the following manuscripts in the British Museum: Add. MS. 17210 (No. DCLXXXVII); Add. MS. 17211 (No. DCLXXXVII); and Add. MS. 14665 (No. DCCCCLXXXI), foll. 8 and 9. In these the original text is Coptic: Add. MS. 14631 (No. DCCCVII), foll. 45-53; Add. MS. 17183 (No. DCCCXII); and Add. MS. 14665 (No. DCCCXXI), foll. 10-20. In Add. MS. 17138 (No. CCCLIV) the lower writing is Arabic, and in Add. MS. 17212 (No. DXCVIII) it is Latin.

[9] This was done in the case of a fragment of Matthew and Luke which is in the Musée National in Damascus (Gregory 0196). A portion of the above-mentioned Gospels in a Greek uncial hand, apparently of the ninth century, is written over an Estrangelâ text of an early date. For a description and collation of this fragment see W. H. P. Hatch in *The Harvard Theological Review*, XXIII, pp. 149 ff.

[10] See Plate II. See also E. Tisserant in the *Revue Biblique*, Nouvelle Série, VIII, pp. 85 ff. For facsimiles of Greek palimpsests see W. H. P. Hatch, *op. cit.*, Plates XX, XXIV, XXV, XXVI, and LI.

facturing paper was discovered by the Chinese at an early date, and through long practice they acquired great skill therein. Since it was strong and durable as well as flexible, and since it had a smooth surface, paper was an excellent writing material.

It was inevitable that so useful a product should pass far beyond the confines of China, and by the middle of the eighth century after Christ paper had made its way westward as far as Turkestan. The Arabs became acquainted with it at Samarkand at about this time, and thereafter the use of it spread rapidly in Arabic-speaking countries.

Paper was introduced into Syria as early as the first half of the tenth century, but few paper codices of this and the following century have survived.[11] In the twelfth century the use of paper increased, but it was still much less used than vellum.[12] In the thirteenth century, however, paper gained the ascendancy over vellum; [13] and from that time onward it held the field almost to the exclusion of its older and more expensive rival.[14] It grew rapidly in favour among the Syrians on account of its relative cheapness, and it was used for the copying of sacred as well as secular works. Nevertheless, in some quarters of the Near East vellum was employed even in the latter half of the sixteenth century.[15]

There are apparently no paper codices extant which antedate the ninth century of the Christian era. The earliest dated paper manuscript, so far as is known, was copied in 866 A. D. It contains the Gharîb el-Ḥadîth of Abû 'Obaid el-Qâsim ibn Sallâm, a work on the rare words found in the sayings of Mohammed and his companions.[16] Some fragments of the Book

[11] See Plates CXVI, CXXIII, and CXXIV.

[12] In this collection there are facsimiles of sixteen manuscripts which were written in the twelfth century. Of these eleven are of vellum and five are of paper.

[13] The present collection contains facsimiles of twenty-seven codices which were copied in the thirteenth century. Of these eighteen are of paper and nine are of vellum.

[14] Thirty-seven manuscripts included in this collection were written in the fourteenth, fifteenth, and sixteenth centuries. Of these thirty-six are of paper and only one is of vellum. The latter is an Esṭrangelâ codex which was copied, probably in Ṭûr-'Abdîn, in 1567-1568 A. D. See Plate XCIV.

[15] See Plate XCIV.

[16] Leiden, Universiteitsbibliothek, Cod. 298 Warner. See P. de Jong and M. J. de Goeje, *Catalogus Codicum Orientalium Bibliothecae Academiae Lugduno-Batavae* (Leiden, 1851-1877), IV, p. 49 (No. MDCCXXV). See V. Gardthausen, *op. cit.*, I, p. 115; and Sir E. M. Thompson, *op. cit.*, p. 35. On the codex see M. J. de Goeje in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XVIII, pp. 781 ff. For

of the Ḥimyarites and of a treatise of Timothy Aelurus against the Council of Chalcedon, which are dated in the year 932, are the earliest known example of a Syriac text written on paper.[17]

Paper was probably used as early as the ninth century by Greeks who lived under Arab rule or in close contact with Islamic civilization.[18] It was imported into Greece from the Near East, but the date of its introduction into that country is not known. Several paper codices containing Greek texts are extant which are dated in the thirteenth century.[19] The use of paper by Greek scribes was common in the fourteenth century,[20] and in the fifteenth paper almost completely dominated the field.[21]

Originally paper was made of coarse fibres taken from the inner bark of certain plants. China grass (*Boehmeria nivea* Hook. et Arn.), flax, hemp, and the rind of the paper mulberry (*Broussonetia papyrifera* Vent.) were manufactured into paper. In later times linen rags, sometimes mixed with a few cotton rags, were employed; but raw or unfabricated cotton was not used in the making of paper.[22]

facsimiles see de Goeje in *op. cit.*, XVIII, opp. p. 788; and the Palaeographical Society, *Facsimiles of Manuscripts and Inscriptions*, Oriental Series (London, 1875-1883), Plate VI.

[17] See Plate CXVI. [18] See V. Gardthausen, *op. cit.*, I, p. 117.

[19] See V. Gardthausen, *op. cit.*, I, p. 118. For a facsimile and description of Codex Sinaiticus 201, the earliest of these dated manuscripts of the thirteenth century, see W. H. P. Hatch, *The Greek Manuscripts of the New Testament at Mount Sinai* (Paris, 1932), Plate XLVIII.

[20] There are fourteen New Testament manuscripts in the library of St. Catharine's Convent at Mount Sinai which are ascribed to the fourteenth century. Of these ten are of paper, three are of vellum, and one is partly of paper and partly of vellum. See W. H. P. Hatch, *op. cit.*, Plates LVII-LXX. The library of the Greek Patriarchate in Jerusalem contains eighteen New Testament codices which are attributed to the fourteenth century. Of these sixteen are of paper and two are of vellum. See W. H. P. Hatch, *The Greek Manuscripts of the New Testament in Jerusalem* (Paris, 1934), Plates XLVI-LXIII.

[21] The library of St. Catharine's Convent at Mount Sinai contains seven New Testament manuscripts which are ascribed to the fifteenth century. Of these six are of paper and one is of vellum. See W. H. P. Hatch, *The Greek Manuscripts of the New Testament at Mount Sinai*, Plates LXXI-LXXVII. In the library of the Greek Patriarchate in Jerusalem there is a New Testament codex which is attributed to the fourteenth or fifteenth century, and it is of paper. See W. H. P. Hatch, *The Greek Manuscripts of the New Testament in Jerusalem*, Plate LXIV.

[22] See J. Wiesner in *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer*, Erster Jahrgang, Nos. 1 and 2, pp. 45 f.; and *ibid.*, II and III, p. 180; and J. Karabaček in *Mittheilungen aus der Sammlung der Papyrus Erzherzog Rainer*, II and III, pp. 87 f. and 129 ff.

Oriental paper was treated with a starch size, which made the surface hard and smooth and gave it a glossy appearance.[23] It is usually thicker than Occidental paper, and it tears less easily than the latter. It is often yellowish or brownish in colour. Oriental paper was a comparatively inexpensive and durable substitute for vellum, and it was quite as satisfactory for most purposes.[24]

II

PENS

Syrian scribes seem to have used both the quill and the reed pen, for both are mentioned in notes found in Syriac manuscripts. The earliest reference to the former (ܟܬܒܐ ܕܓܘܝܐ) occurs in a codex copied in 509 A. D.,[1] and it is altogether probable that the oldest extant Syriac manuscripts were written with quill pens.[2] The point of a quill pen is sharp; and the lines made with it are fine and light, and the writing produced with a pen of this sort often has much grace and beauty. Such pens were apparently in use among the Syrians for several centuries. The latest mention of a quill pen in a Syriac codex, so far as is known, is in a manuscript of the tenth or eleventh century.[3]

On the other hand reed pens (ܩܠܡܐ) are also mentioned in notes preserved in Syriac codices, but the manuscripts which contain these notes are comparatively late. The earliest reference to a reed pen in a Syriac codex,

[23] See J. Wiesner in *op. cit.*, Erster Jahrgang, Nos. 1 and 2, pp. 46 ff.; and *ibid.*, II and III, p. 181; and V. Gardthausen, *op. cit.*, I, p. 112.

[24] On paper see W. Wattenbach, *op. cit.*, pp. 114 ff.; V. Gardthausen, *op. cit.*, I, pp. 109 ff.; Sir E. M. Thompson, *op. cit.*, pp. 34 ff.; and W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament*, pp. 9 f.

[1] British Museum, Add. MS. 14542 (No. DXLVII), fol. 93v. See Plate VII. Quill pens are also mentioned in the following manuscripts preserved in the British Museum: Add. MS. 14551 (No. DCXI), fol. 138 (saec. VIII); Add. MS. 12138 (No. CLXI), fol. 311 (899 A. D.; see Plate CLXVI); and Add. MS. 17185 (No. DCCCXXII), fol. 61 (saec. X or XI).

[2] See J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), I, pp. 58 f.; and R. Duval, *Traité de grammaire syriaque* (Paris, 1881), pp. 2 f. Dr. Wright, however, thinks that the references to quill pens in Syriac manuscripts are slavishly literal imitations of Greek formulae, and that Syrian scribes wrote only with reed pens. See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, p. xxvii.

[3] British Museum, Add. MS. 17185 (No. DCCCXXII), fol. 61.

so far as the present writer knows, is in a manuscript of the tenth or eleventh century.[4] But in the fifth century Isaac the Great of Antioch speaks of " the reed of the Spirit " (ܩܢܐ ܕܪܘܚܐ) as a writing implement; [5] and in the ninth century Thomas of Margâ relates that Rabban Cyriacus, when he was a monk at the Convent of Bêth-ʿÂbê in Mesopotamia, wrote an account of a vision which he had had on the wall of his cell with a reed (ܩܢܐ).[6] Moreover, reed pens were used by the Hebrews,[7] Greeks,[8] Copts,[9] and Arabs; [10] and it is highly probable that they were employed by the Syrians at an early date.[11] The point of a reed pen is more blunt than that of a quill pen, and consequently it makes heavier and coarser lines.[12] However, a skillful scribe could produce a thin and graceful stroke with a reed pen.

Both kinds of pens were probably used for a long time; but the reed gradually grew in favour, and finally it seems to have supplanted its rival and to have had the field entirely to itself. Reed pens are still employed in the Near East.[13]

[4] British Museum, Add. MS. 17128 (No. CCXC), fol. 180v. References to reed pens are also found in two other manuscripts preserved in the British Museum: Add. MS. 18715 (No. XXXII), fol. 39 (saec. XII); and Add. MS. 7149 (Rosen and Forshall, No. V), *ad fin.* (late).

[5] See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), I, p. 220.

[6] See J. S. Assemani, *op. cit.*, III, Pars I, p. 490. See also R. Payne Smith in *The Journal of Sacred Literature*, New Series, III, pp. 189 f.

[7] See Jeremiah 8:8 and Psalm 45:2. In both passages the word used is עֵט. See also L. Löw, *Graphische Requisiten und Erzeugnisse bei den Juden* (Leipzig, 1870-1871), I, pp. 174 ff.

[8] See Plato, *Phaedrus* 276 C (κάλαμος). See also 3 Maccabees 4:20; 3 John 13; Pollux, *Onom.* X, 61; and Themistius, *Orat.* XV, 190 b. Reed pens are often represented in Byzantine miniatures. See W. H. P. Hatch, *Greek and Syrian Miniatures in Jerusalem* (Cambridge, Mass., 1931), Plates XIX, XX, XXIII-XXXV, XXXIX, XLI-XLIII, XLV, and LIV.

[9] In a Coptic recipe for preparing vellum, which probably dates from the sixth or seventh century after Christ, the reed pen (ϫⲁⲱ) is mentioned twice. See W. E. Crum in *Proceedings of the Society of Biblical Archaeology*, XXVII, p. 168.

[10] See V. Gardthausen, *Griechische Palaeographie* (second ed., Leipzig, 1911-1913), I, p. 192.

[11] On the other hand Dr. Land thinks that the Syrians adopted the reed pen at a comparatively late date. According to him the use of it was common in the twelfth century. See J. P. N. Land, *op. cit.*, I, pp. 58 f.; and II, p. 13. See also R. Duval, *op. cit.*, pp. 2 f.

[12] For illustrations of reed pens see J. P. N. Land, *op. cit.*, I, Tab. A, Figs. 1-6.

[13] On the pens used by Greek scribes see W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), p. 13.

III

INK

The ink (ܟܚܠܐ) which Syrian scribes used for the text of their books is usually brown or black, and the black ink is sometimes glossy or shiny. When the copyists wished to rubricate or ornament their works, they employed pigments of various colours, generally red or green and occasionally yellow or blue.[1] Gold ornamentation is rare.

Since ink-making was an important part of the scribe's calling, it is not surprising that a number of recipes for preparing ink have been preserved in Syriac manuscripts.[2] In this way the art was handed down from generation to generation.

The usual ingredients of ink were nutgalls (gallnuts or gallapples), green vitriol (ferrous sulphate), gum arabic, and water. The nutgalls, which were rich in tannin, were pulverized; and the powder was boiled in water. This solution was then strained through a coarse cloth and heated again over the fire. When it was cool, pulverized gum arabic and powdered vitriol were added, and the liquid was heated again. Finally, it was put into a bottle and allowed to stand three days, when it was ready for use. The resulting ferrous compounds, nearly colourless at first, became oxidized when exposed to the air. The gum arabic, which was obtained from the acacia tree and was composed in part of a mucilaginous substance, prevented the coagulation of the extremely fine black precipitate gradually formed in the liquid by atmospheric oxidation, and gave body to the ink. The gum arabic also caused the black oxidation products, formed before and after writing, to adhere to the vellum or paper. From the green vitriol (ferrous sulphate) used in making it ink was sometimes called "water of vitriol" (ܡܝ ܟܟܠܐ)

In the Nitrian desert vinegar and strong wine were sometimes poured over the pounded nutgalls, and the solution was allowed to stand three days.

[1] Dr. Wright notes that "in Malkite manuscripts the rubric has frequently a darker tint (carmine or lake), whereas in the others it is lighter (vermilion). The use of gold as a means of decoration was likewise not unknown to them." See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, p. xxvi.

[2] See the following manuscripts in the British Museum: Add. MS. 14540 (No. DCXXVIII), fol. 5v. (marg.); Add. MS. 14632 (No. DCXCV), fol. 2; Add. MS. 14644 (No. DCCCCXXXVI), fol. 94; and Arundel Orient. MS. 53 (Rosen and Forshall, No. LXII), fol. 83v.

Then it was strained and put into a vessel, and a little green vitriol (ferrous sulphate) was added. The ink was then ready for use.

Parings from the root of a shrub known as ârṭâ (ܐܪܛܝ = أَرْطَى)[3] were sometimes used in Nitria instead of nutgalls in the manufacture of ink. This shrub (*Calligonum comosum* L'Héritier) requires little water and grows in many arid regions.[4] The parings were pounded while fresh and boiled in black (*i. e.* dark red) wine or wine vinegar instead of water. Apparently the extraction of the tannin contained in them was promoted by the alcohol in the wine or the acetic acid in the vinegar. The solution was then strained, and a little green vitriol (ferrous sulphate) and gum arabic were added. When this had been done, the ink was ready for use. Tannin and vitriol ink in the course of time takes on the handsome rusty brown colour that is sometimes seen in early manuscripts.

The Syrians, like the Egyptians and other ancient peoples, also made ink out of lampblack (ܣܡܐ ܕܣܡܐ) mixed with oil or gum. The latter caused the carbon, of which the lampblack was composed, to adhere to the vellum or paper. Lampblack reflects only about two per cent. of the incident light, and hence ink made of it is extremely black. It does not fade; but it is likely to flake off with wear, and for this reason it is inferior to tannin inks.[5]

IV

MODE OF WRITING

Syriac, like other Semitic languages, was ordinarily written from right to left on a horizontal line. However, in inscriptions the letters were sometimes incised from the top of the stone downwards in a vertical column.[1]

[3] In the spelling of this word I have followed Dr. E. W. Lane's *Arabic-English Lexicon* (London, 1863-1893), Book I, p. 49. Dr. Wright gives it as أَرْطا. See W. Wright, *op. cit.*, Part II, p. 580.

[4] See E. Boissier, *Flora Orientalis* (Geneva and Basel, 1879), IV, p. 1000; H. C. Hart, *Some Account of the Fauna and Flora of Sinai, Petra, and Wâdy 'Arabah* (London, 1891), pp. 29, 33, 43, 108, and 139; G. E. Post, *Flora of Syria, Palestine, and Sinai* (Beirût, 1896), p. 696; and A. Trotter, *Flora economica della Libia* (Rome, 1915), pp. 136 f. and Tavola 64. There is a specimen of ârṭâ in the Gray Herbarium of Harvard University.

[5] On the ink used by Greek scribes see W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), pp. 15 f.

[1] This is made clear by two Syriac inscriptions. The earlier, which was found at Nimrûd Dâgh near Edessa, is dated 493 A. D. On this see E. Sachau in the *Zeitschrift*

Whether this was the earliest method of writing in use among the Syrians is not known. It is also found in Palmyrene, which is closely related to Syriac.[2]

Probably both the Syrians and the Palmyrenes sometimes wrote vertically on vellum and papyrus. At any rate the Jacobites, who were highly skilled in the art of calligraphy, were accustomed to write the text of their manuscripts in a vertical column. They probably thought that by this device they could impart greater flexibility and more grace to their handwriting.

The sheet of vellum or paper which was to receive the writing was turned through a right angle to the left. Then the letters were made one below another in a column, each one lying on its left side. When the page was completed, the vellum or paper was turned back to its original position, the column of letters automatically became a line, and the writing was read from right to left. The diacritical points were put at the left or right of the letters, so that when the sheet was turned back for reading the points were above or below the letters. Sometimes a line was drawn with a lead disk or a pointed instrument to aid the scribe in keeping the letters in alignment. The latter were then made just to the right of the line; and when the page was turned back to the reading position, the letters depended from the line.

The Jacobites followed this custom until the thirteenth or fourteenth century, when they abandoned it and adopted the method of writing from right to left on a horizontal line. The Nestorians on the other hand probably always wrote horizontally from right to left.[3]

der Deutschen Morgenländischen Gesellschaft, XXXVI, pp. 159 f. The other was discovered among the ruins of Zebed, which was situated southeast of Aleppo on the northeast side of Jebel Shbêṭ. It is written in Syriac, Greek, and Arabic; and it is dated in the year 512. On this see E. Sachau in *Monatsberichte der Königlich Preussischen Akademie der Wissenschaften zu Berlin*, 1881, pp. 169 ff.; F. Praetorius in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXV, pp. 530 f.; and E. Sachau in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXXVI, pp. 345 ff.

[2] A Palmyrene inscription, found at Palmyra and dating probably from the year 142 after Christ, is written vertically. See J. Cantineau in *Syria*, XII, pp. 125 f. (No. 6 *bis*).

[3] On the subject discussed in this section see J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), I, pp. 60 f.; the Abbé J. P. P. Martin in the *Journal Asiatique*, Sixième Série, XIX, pp. 327 ff. and 439; W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, p. xxvii; R. Duval, *Traité de grammaire syriaque* (Paris, 1881), p. 3; H. Jensen, *Geschichte der Schrift* (Hannover, 1925), p. 127; and J. Cantineau, *Grammaire du palmyrénien épigraphique* (Cairo, 1935), p. 31.

V

COLUMNS

The text in Syriac manuscripts is arranged sometimes in one column and sometimes in two or three. The short line and narrow column are survivals from the period in which literary works were written on papyrus or vellum rolls. Short lines and narrow columns were retained for some time after the codex was introduced; but eventually they gave way to the long line and wide column, which are more convenient for the reader. None of the manuscripts of which specimen pages are reproduced in the present volume have more than three columns on a page. Codex Vaticanus (B) and Codex Sinaiticus (ℵ) of the fourth century, which contain the Old and New Testaments in Greek, have respectively three and four columns to the page.[1]

In the earliest dated Syriac manuscript, which was copied at Edessa in 411 A. D., there are three columns on each page;[2] whereas all the other examples of fifth century handwriting in the present collection have two columns to the page.[3] It is probably a mere accident that, so far as is known, no dated codex having a single column on each page has survived from this early period.[4]

In the sixth century the two-column page continued to be the favourite with most scribes, though some preferred the one-column and some the three-column page. The earliest dated manuscript which has the text in a single column was written at Mabbûg in 510-511 A. D.[5] The one-column page soon became popular, and it never went out of style. On the other hand the three-column page, which probably never enjoyed great favour on account of the shortness of the lines, gradually lost ground and was finally driven from the field by its competitors. The latest example of the three-column page known to the present writer, with the sole exception

[1] See W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), Plates XIV, XV, and XVI. On columns in Greek codices see p. 17.

[2] See Plate I.

[3] See Plates II, III, IV, V, and VI.

[4] M. Duval says: "On trouve déjà au V^e^ siècle des manuscrits écrits de cette manière" (i. e. with one column). See R. Duval, *Traité de grammaire syriaque* (Paris, 1881), p. 3.

[5] See Plate VIII.

of a fifteenth century Serṭâ codex which has sometimes two and sometimes three columns on a page,[6] is an Eṣtrangelâ manuscript which was copied in 604 A. D.[7]

From the seventh to the tenth century the one-column and the two-column page occur with almost equal frequency. Both have a certain practical advantage over the three-column page, and both continued in use down to the end of the sixteenth century. The one-column and the two-column page are found in Eṣtrangelâ, Serṭâ, Nestorian, and Melkite codices. Melkite scribes, however, preferred a page with a single column.[8] On the other hand each of the three specimens of the Palestinian script has two columns to the page, but this is probably accidental.

The number of columns on a page does not seem to have been determined either by the character of the contents of the manuscript or by the custom of the place in which the codex was copied, nor was the width of the page the decisive factor. The number of columns was a matter of choice on the part of the scribe, although local style doubtless exerted some influence on him. Having begun with a certain number of columns to the page, a scribe rarely changed to another number in the course of his work.[9]

VI

RULING

In order to aid the scribe in his work, most Syriac manuscripts are ruled either with lead or with a sharp or blunt point. The upper and the side margins are usually indicated in this way, and sometimes the lower margin is marked off with a horizontal line near the bottom of the page. If there are two or three columns on a page, these are kept separate by means of vertical lines. In some cases the text is written on lines drawn horizontally across the page. The purpose and the result of ruling were to give a neat and uniform appearance to the pages of a codex.

[6] See Plate CL.

[7] See Plate XXXVIII. Dr. Wright says that three-column codices "are scarcely to be met with after the seventh century." See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, p. xxvii.

[8] Of the fourteen Melkite manuscripts contained in the present collection twelve have the one-column page, whereas only two have two columns to the page.

[9] Add. MSS. 12151 (No. DCXXV) and 21580 (No. DCCXXIII) in the British Museum are exceptions to this statement. See Plates LX and CL.

In most manuscripts of the fifth and sixth centuries the columns and upper margins only are ruled with lead, and this kind of ruling continued in use until about the middle of the thirteenth century.[1] It was the favourite style until the end of the ninth century, but thereafter its popularity waned.[2] Sometimes the lower margin also is marked off with a line near the bottom of the page. This type of ruling appeared in the third quarter of the sixth century, and it was still used as late as the third quarter of the sixteenth century;[3] but it never had great vogue. Sometimes, too, only the columns are ruled with lead. Two manuscripts of the fifth century are ruled in this way,[4] but this style was never popular. It seems to have enjoyed most favour in the eleventh and twelfth centuries,[5] and thereafter it disappeared. Sometimes also the columns and the lines intended for the text are ruled with lead. This kind of ruling made its appearance in the first quarter of the eighth century; and it continued to reappear from time to time until about the middle of the thirteenth century, when it apparently went out of use.[6] It was at the height of its popularity at the end of the twelfth century and during the first half of the thirteenth.[7]

Thus far only codices ruled with lead have been considered. Lead ruling, which is found in most Syriac manuscripts and was probably preferred by Syrian scribes, was made with a thin lead disk and a ruler.[8] It

[1] The latest example is dated 1242 A. D. See Plate CXXXVI.

[2] The present collection contains 77 codices written before the end of the ninth century in which the columns and upper margins are ruled with lead. On the other hand there are only 14 manuscripts with this kind of ruling that were copied between the years 900 and 1242.

[3] See Plates XXIX (569 A. D.) and XCIV (1567-1568 A. D.). There are 21 examples of this style in the present collection, of which the eleventh and fourteenth centuries furnish four each. See Plates LXXIX, CXXIII, CXXIV, CXCVIII, CXLI, CXLII, CXLIV, and CXLV.

[4] See Plates I (411 A. D.) and VI (474 A. D.).

[5] The latest example is dated 1177 A. D. See Plate LXXXIII. Of the twelve codices in the present collection which have the columns only ruled with lead seven were written in the above-mentioned centuries. See Plates LXXVIII, CXVIII, CXXIII, LXXXI, LXXXII, CXXIX, and LXXXIII.

[6] See Plates CLXII (719-720 A. D.), XCII (1251 A. D.), and XCIII (1255 A. D.).

[7] The present collection contains twelve manuscripts which have the columns and lines ruled with lead. Of these ten were copied between the years 1191 and 1255. See Plates LXXXIV, LXXXVI, LXXXVIII, CLXIX, CLXXI, XC, CLXXII, XCI, XCII, and XCIII.

[8] The earliest dated Syriac codex, written in 411 A. D., has the columns ruled with lead. See Plate I. On the other hand lead ruling was introduced into Greece

was used both on vellum and on paper. Sometimes also the columns and lines were drawn with a blunt point, and more rarely a sharp point was employed. A blunt point indents the surface of the writing material, and a sharp point scratches it.

Ruling with the latter instrument, which occurs only in vellum codices, first appeared about the middle of the eighth century; and it was used occasionally as late as the first quarter of the thirteenth.[9] This type of ruling was probably borrowed from the Greeks, among whom it was in vogue as early as the fourth century after Christ; [10] and it never gained much favour among the Syrians. On the other hand ruling with a blunt point was much commoner, and it is found in vellum as well as in paper manuscripts. The use of vellum or paper ruled with a blunt point began in the last quarter of the tenth century and continued until the end of the sixteenth.[11] This kind of ruling reached the height of its popularity in the thirteenth and sixteenth centuries.[12]

Very rarely and only in vellum codices are the columns and lines ruled with ink. The use of ink for this purpose was apparently introduced about the middle of the tenth century, and it was still employed at least occasionally as late as the first quarter of the thirteenth.[13]

In some manuscripts, made of vellum as well as of paper, there is no

at a much later date. According to Sir E. M. Thompson it was not used in Greek manuscripts until the eleventh century, and it did not come into general use until the following century. See Sir E. M. Thompson, *An Introduction to Greek and Latin Palaeography* (Oxford, 1912), p. 55. A thin lead disk and a ruler were employed for this purpose also by the Greeks. See V. Gardthausen, *Griechische Palaeographie* (second ed., Leipzig, 1911-1913), I, pp. 183 f.; and W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), p. 14.

[9] Only five manuscripts in the present collection are ruled with a sharp point. See Plates LIII, LV, LXXIV, LXXXV, and LXXXIX. The earliest of these was copied in the year 740-741 and the latest in 1217-1218 A. D. The Greeks used the sharp point on paper as well as on vellum.

[10] The two earliest vellum manuscripts of the Bible, viz. Codex Vaticanus and Codex Sinaiticus, are ruled with a sharp point. See W. H. P. Hatch, *op. cit.*, Plates XIV, XV, and XVI. Both were written in the fourth century.

[11] The earliest example is dated 979-980 A. D. (Plate LXXV) and the latest 1595 A. D. (Plate CXCVII).

[12] There are 33 manuscripts in the present collection ruled with a blunt point, of which nine were copied in the thirteenth and eleven in the sixteenth century.

[13] The earliest examples are dated 956 A. D. (Plate LXXIV) and 979-980 A. D. (Plate LXXV), and the latest was written in 1217-1218 A. D. (Plate CLXX). These three codices are the only ones in the present collection that are ruled with ink.

ruling of any sort. The earliest codex with no ruling was written near the end of the ninth century, and the latest example was copied in the first quarter of the sixteenth.[14] This style was most popular in the fifteenth century.[15]

VII

COLOPHON

When the work of copying was completed, the scribe usually recorded certain facts concerning himself and his work in a colophon, which was generally put at the end of the manuscript. These facts are as a rule the following: the date; the name of the convent or city or village in which the codex was written; the person or persons for whom it was intended; and the name of the copyist with his ecclesiastical status and certain depreciatory epithets, such as the sinner (ܚܛܝܐ), the wretched (ܡܣܟܝܢ), the weak (ܚܠܝܫ), the needy (ܥܢܝܐ), the miserable (ܡܣܟܝܢ), etc. Occasionally the scribe indicated his name by means of fully written numerals, each numeral representing a letter of the name; and sometimes he used Syriac arithmetical figures.[1] Again, he sometimes employed the so-called alphabet of Bardesanes, which was a kind of cipher or cryptic writing.[2]

Sometimes the scribe recorded the name of his father and grandfather, as well as that of the village or city from which he came. If he was a monk, he usually inserted the name of the abbot of the convent in which he lived; and he also mentioned one or more of the bishops, metropolitans, or pa-

[14] See Plates CLXV (894 A. D.) and CLIV (1521 A. D.).

[15] The present collection contains 25 manuscripts with no ruling, and of these nine were copied in the fifteenth century.

[1] Sometimes the scribe's name is expressed by means of fully written numerals and Syriac arithmetical figures, e. g. ܐܒܪܗܡ ܒܪ ܐܒܪܗܡ ܒܪ ܐܒܪܗܡ ܕܟܬܒ ܗܢܐ ܣܦܪܐ ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܬܪܬܝܢ = 7000 ا ٣٠٠ ٧ ٢٠٠ ٢ 7000 ܐܒܪܗܡ ܒܪ ܐܒܪ. See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, p. 754 (No. DCCLXXVIII). For the Syriac arithmetical figures see R. Duval, *Traité de grammaire syriaque* (Paris, 1881), p. xv. For another means of indicating the scribe's name see the description facing Plate CXLIV, note 4.

[2] E. g. ܐܝܟܕܓܐܝ, i. e. ܐܒܓܕ. See W. Wright, *op. cit.*, Part I, p. 14 (No. XXII). On the alphabet of Bardesanes, which was known as ܐܠܦܒܝܬ ܕܒܪܕܨܢܝ or ܐܬܘܬ ܕܒܪܕܨܢ, see A. Merx, *Bardesanes von Edessa* (Halle, 1863), p. 61, note 1; B. H. Cowper in *The Journal of Sacred Literature*, New Series, VI, pp. 465 f.; J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), II, pp. 13 f.; and R. Duval, *op. cit.*, pp. 12 f.

triarchs who were holding office at the time. So, too, the name and ecclesiastical rank of the owner of the codex were sometimes noted in the colophon. Occasionally also the price paid for the manuscript was stated, or the fact that it was bought or bound by a certain person. In the case of works which were translated from Greek into Syriac the name of the translator and the date of translation were sometimes given. At the end of the colophon the copyist usually added a request that the reader of the book pray for him.

VIII

DATING

Syriac manuscripts are usually dated according to the Seleucid era, which began on October 1, 312 B. C. Seleucus I, the founder of the Seleucid dynasty, succeeded to the power of Alexander the Great in Syria; and hence the era was known as that of the Greeks or of Alexander. It was generally considered sufficient to mention the year of the Greeks (*An. Graecorum*) in the colophon, but sometimes the scribe also gave the date according to some other method of reckoning time. The Seleucid era was also occasionally called the era of Apamea after the city of Apamea, which was situated in the valley of the Orontes.[1] In the time of Seleucus I Apamea was the military headquarters of Syria and one of the four leading cities of the country.

In the fifth and sixth centuries local eras, e. g. those of Antioch [2] and Bostra [3] were sometimes used in the dating of codices. The former of these eras began on October 1, 49 B. C.,[4] and the latter on March 22, 105 A. D.[5]

The influence of Persia was felt in Syria even before the country was invaded and ravaged by Chosroes II, who reigned from 590 to 628 A. D.; and that influence is sometimes reflected in the dating of manuscripts. Thus there are two codices in the present collection which are dated in certain years of that monarch's reign.[6] One of them was copied in Babylonia and

[1] See Plate X.
[2] See Plates V and XXIX.
[3] See Plate XV.
[4] See F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie* (Leipzig, 1906-1914), III, pp. 43 ff.
[5] See F. K. Ginzel, *op. cit.*, III, pp. 34 and 49. [6] See Plates CLX and CLXI.

the other in Mesopotamia, and they are both the work of Nestorian scribes. However, most of the manuscripts written in this period are dated according to the Seleucid era.

After the Arab conquest of Syria in the fourth decade of the seventh century and the establishment of Islâm in that country it was not unusual to date codices according to the Mohammedan era, which began on July 16, 622 A. D.[7] The year of the Hijrah (*An. Hegirae*) is sometimes given alone and sometimes along with the Seleucid date.

In Syriac manuscripts, as in Greek codices, the date is sometimes computed according to the Mundane era of Constantinople, i. e. from the supposed date of the creation of the world; and the year is called the year of Adam (*An. Adae*).[8] This method of dating was often employed by the Melkites, who were theologically in agreement with the Byzantine Church and were under the influence of Constantinople in various ways. The Mundane era began on September 1, 5509 B. C.[9] In some cases both systems, the Seleucid and the Mundane, were used. Occasionally also the colophon records the year of the indiction, the latter being a cycle of fifteen years reckoned from September 1, 312 A. D. No example of this, however, is included in the present work.

Finally, Syriac manuscripts are sometimes dated according to the Christian era.[10] In some cases the corresponding year of the Seleucid era is also given, but in others only the year of the Christian era (*An. Domini*) is mentioned. The custom of dating events from the supposed year of the birth of Christ was introduced by Hippolytus of Rome, whose system was followed by Cyril of Scythopolis and some later Palestinian writers.[11] It was made popular in the West by a learned Roman monk named Dionysius Exiguus, who flourished in the sixth century; and in the course of time this method became established throughout Western Europe. Sometimes the date of a codex is given according to two or even three of the above-mentioned systems, and occasionally these dates do not agree.[12]

[7] See e. g. Plates XLIII, LVI, LVII, LXX, XCVIII, and CLXV.

[8] See e. g. Plates CLXXXV, CXCI, CXCII, CXCIV, CXCVI, CXCIX, and CC.

[9] See V. Gardthausen, *Griechische Palaeographie* (second ed., Leipzig, 1911-1913), II, pp. 448 ff.

[10] See Plates LXXXVI, CLIV, CLV, and CXCI.

[11] See R. P. Blake, Po povodu daty armyanskago perevoda "Tserkovnoï Istorii" Sokrata Skholastika (Russian) in *Khristianskiĭ Vostok*, 5, pp. 175 ff. (especially pp. 175-179).

[12] See Plates CLV, CLXXXV, and CXCI.

Syrian scribes often indicated roughly the date of manuscripts by naming the patriarchs, metropolitans, bishops, and abbots who were holding office at the time.[13] Moreover, in most cases the colophon records not only the year in which the codex was completed, but also the month and very often the day of the month. Sometimes the day of the week and even the hour of the day are given.[14]

IX

MINIATURES

Syriac manuscripts are sometimes adorned with miniatures, but codices so embellished are comparatively rare. Some Syrian pictures have much artistic merit, but in general Syrian artists shew less genius and skill than Greek and Persian painters. They were not gifted with great originality, and their works often betray the influence of Greek models. The art of miniature painting was much less practised and probably less highly esteemed in Syriac-speaking circles than it was in Greece and Persia, and it never attained such a high degree of excellence among the Syrians.

The earliest Syrian miniatures, so far as is known, are those contained in a copy of the Four Gospels according to the Peshîṭṭâ version which was written at Bêth-Zagbâ in Mesopotamia in 586 A. D.[1] The scribe's name was Rabbûlâ, and the work is often called the Rabbûlâ Gospels. It has been thought that the pictures were painted as late as the tenth or eleventh

[13] See Plates LXIII, XCV, CV, and CXVIII.

[14] See e. g. British Museum, Add. MS. 14621 (No. DCCLXXIX), fol. 171v. See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, p. 758. See also Plate LIX in the present work. For a Greek codex in which the month, the day of the month, the day of the week, the hour of the day, the year, and the indiction are given see W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), Plate LXIX.

[1] Florence, Biblioteca Laurenziana, Plut. I, Cod. 56. For engravings of these miniatures see S. E. Assemani, *Bibliothecae Mediceae Laurentianae et Palatinae Codicum Manuscriptorum Orientalium Catalogus* (Florence, 1742), Tabb. I-XXVI (following p. 49). For reproductions of three of the pictures see G. Biagi, *Reproductions de manuscrits enluminés* (Florence, 1914), Planches I-III. See also Ch. Diehl, *L'art chrétien primitif et l'art byzantin* (Paris and Brussels, 1928), Plate XXVII; A. M. Friend, Jr., 'The Portraits of the Evangelists in Greek and Latin Manuscripts,' Part II, in *Art Studies*, 1929, Plates I-IV; and C. Nordenfalk, *Die spätantiken Kanontafeln* (Göteborg, 1938), Tafelband, Taf. 129-148. For a facsimile of the text see Plate XXXIV.

century and inserted in the manuscript;[2] but the style of the miniatures seems to indicate that they are nearly, if not quite, contemporary with the handwriting of the codex.[3]

In a copy of the Four Gospels according to the Harclean version which is dated in the year 756 there is a small picture of Luke.[4] The evangelist is standing; and in his right hand he is holding a book, which is doubtless his Gospel. This is the only miniature in the manuscript.

The present writer has recently seen a copy of the Four Gospels according to the Peshîṭṭâ version which contains some rather crude and somewhat damaged pictures of the four evangelists.[5] The codex was copied in the latter part of the twelfth century or in the early part of the thirteenth, and the miniatures were painted at the same time. The figures are standing, and each of them is making the sign of benediction with his right hand and holding a book in his left. John is represented as a young man without a beard.[6]

[2] See E. Blochet, *Les peintures des manuscrits orientaux de la Bibliothèque Nationale* (Paris, 1914-1920), p. 52, note 3; *Les enluminures des manuscrits orientaux* (Paris, 1926), p. 52; and J. Ebersolt, *La miniature byzantine* (Paris and Brussels, 1926), p. 81.

[3] See W. H. P. Hatch, *Greek and Syrian Miniatures in Jerusalem* (Cambridge, Mass., 1931), p. 17.

[4] Florence, Biblioteca Laurenziana, Plut. I, Cod. 40. For a facsimile of the text see Plate LIV.

[5] Newton Center, Massachusetts, Library of the Andover Newton Theological School, MS. ZE 607-1200. The codex is owned by the American Board of Commissioners for Foreign Missions and is deposited in the Andover Newton Theological Library. It has not been examined critically or described.

[6] In the Rabbûlâ Gospels of the sixth century John is represented as a beardless young man sitting in a chair and holding a scroll in his hands. See A. M. Friend, Jr., *op. cit.*, Part II, in *Art Studies*, 1929, Plate I. Professor Friend has suggested to me that the types of the evangelists' portraits have been mixed, and that John in the Rabbûlâ manuscript was originally Luke. In Greek codices on the other hand John is portrayed as an old man with a beard when he appears as the author of the Gospel which bears his name. See e. g. A. M. Friend, Jr., *op. cit.*, in *Art Studies*, 1927, Plates I, VI-XI, XIII, XIV, XVI, and XVIII; W. H. P. Hatch, *op. cit.*, Plates XXII, XXVII, XXXI, XXXV, XLIV, XLVIII, LII, and LV; and H. R. Willoughby, 'Codex 2400 and its Miniatures,' in *Art Bulletin*, XV, 1, Figs. 8, 9, 20, 60, and 61. However, in depicting events in the life of Christ Byzantine artists represented John as a beardless young man. See e. g. J. Ebersolt, *op. cit.*, Plate LXI; H. Gerstinger, *Die griechische Buchmalerei* (Vienna, 1926), Plate XV, c; H. Omont, *Miniatures des plus anciens manuscrits grecs de la Bibliothèque Nationale du VI^e au XIV^e siècle* (Paris, 1929), Plates XXI, 1 and 2; and XXX, 1; and H. R. Willoughby, *op. cit.*, Figs. 31, 42, 52, and 66.

There are some noteworthy pictures in a Jacobite lectionary of the Gospels which is now in Jerusalem.[7] The manuscript was written in Edessa in 1222 A. D., and the miniatures are contemporary with the text. They depict the Transfiguration, the Last Supper, the Crucifixion, the Ascension, the Harrowing of Hell, and Pentecost. Each of these scenes occupies a whole page. In a smaller picture at the bottom of a page Mary Magdalene, the other Mary, and an angel are portrayed at the sepulchre of Christ.

Finally, one leaf of a codex containing a portrait of Luke is preserved in the Morgan Library in New York.[8] It was bought by Mr. J. P. Morgan, Sr., in Damascus. The first ten verses of the Gospel of Luke according to the Peshîṭṭâ version are written on the reverse side of the leaf in an Estrangelâ hand of the thirteenth century. The evangelist is standing and holding his Gospel with his left arm. The face has been partly deleted by rubbing.

Besides those which are mentioned above certain other Syriac manuscripts are embellished with miniatures.[9] They range in date from the eighth or ninth century [10] to the sixteenth,[11] and they vary greatly in style and workmanship.[12]

X

QUIRES

Nearly all ancient and mediaeval codices, like modern books, are composed of a number of quires or gatherings. The earliest codices, however, probably consisted of a single quire; and those of this type which have

[7] Jerusalem, Syrian Orthodox Convent of St. Mark, Cod. 28. For reproductions of these miniatures see W. H. P. Hatch, *op. cit.*, Plates LXIV-LXXI. For a facsimile of the text see Plate XC.

[8] New York, Morgan Library, MS. 774.

[9] London, British Museum, Add. MSS. 7165 (Rosen and Forshall, No. XXI), 7169 (Rosen and Forshall, No. XXV), 7170 (Rosen and Forshall, No. XXVI), and Orient. MS. 3372 (Margoliouth, p. 16); Oxford, Bodleian Library, Dawkins MS. 58 and MS. Bodl. Or. 625; Paris, Bibliothèque Nationale, Codd. Syrr. 30, 33, 41, and 344; Berlin, Preussische Staatsbibliothek, Cod. Syr. 28 (Sachau 220) and Cod. Syr. 14 (Sachau 304); and Wolfenbüttel, Herzog-August-Bibliothek, Cod. 3. 1. 300.

[10] Berlin, Preussische Staatsbibliothek, Cod. Syr. 28 (Sachau 220).

[11] Oxford, Bodleian Library, MS. Bodl. Or. 625.

[12] The Department of Art and Archaeology of Princeton University owns photographs of many Syrian miniatures. This unparalleled collection of material is invaluable for the study of Syrian miniature painting.

survived are either Greek or Coptic.[1] So far as is known, no one-quire book containing a Syriac text is extant. Most of these single-quire codices are papyrus, the rest being vellum; but, as was said above,[2] no Syriac manuscript made of papyrus has been preserved. One-quire books, however, were not entirely satisfactory, because they did not open evenly at all places and tended to fly open in the middle when not in use.

Some ancient books were constructed by fastening together a number of two-leaf quires side by side, but no Syriac manuscript of this type is extant. In the course of time, however, both the single-quire codex and that composed of two-leaf quires gave way to the multiple-quire book,[3] which had some obvious advantages over the other types. By means of the multiple-quire format it was possible to bind many leaves together in one book neatly and strongly.

In making a multiple-quire codex each sheet of vellum or paper, as the case might be, was folded once in the middle, forming two leaves of equal size. Then four or five of these folded sheets were laid one upon another to make a quire (ܩܛܝܡܐ). Thus the number of leaves in a quire was double the number of sheets. All existing Syriac manuscripts are multiple-quire codices.

The quires were generally numbered with Syriac letters; but sometimes Syriac arithmetical figures or letters of the Greek, Coptic, or Arabic alphabets were employed for the purpose.[4] The numeral was sometimes put at the end of the quire, and sometimes it was given both at the beginning and at the end. It was normally placed at the bottom of the page. Occasionally, however, Syriac letters were used at the bottom of the page and Greek letters at the top, and the running title was sometimes written at the top of the first and last pages of the quire. These devices were intended to aid the binder when he combined the quires to form a codex (ܟܘܕܝܟܐ). A single

[1] For several one-quire books see Sir H. Thompson, *The Gospel of St. John according to the Earliest Coptic Manuscript* (London, 1924), pp. xi f.; and W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), p. 18, note 1.

[2] See *supra*, p. 3.

[3] One-quire codices were made at least occasionally as late as the eighth century. See Sir F. G. Kenyon and H. I. Bell, *Greek Papyri in the British Museum* (London, 1893-1917), IV, p. 177 (No. 1419).

[4] According to Dr. Wright Syriac arithmetical figures were not in general use after the ninth century. See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part III, p. xxvi.

leaf was called a ܦܬܝܐ; and the two opposite pages of a book, when the latter was open, were known as an opening (ܦܬܚܐ).[5]

XI

STYLES OF WRITING

Syriac is an important member of the North Semitic group of languages, and linguistically it is nearly related to Aramaic and Palmyrene. Several different styles of writing were used by Syrian scribes. The oldest of these, which was employed for the writing of manuscripts as early as the first quarter of the fifth century after Christ, is closely akin to a cursive script found in certain Palmyrene inscriptions of the second and third centuries of the Christian era.[1] It is known as Estrangelâ (ܐܣܛܪܢܓܝܠܐ),[2] and it is the most beautiful of all Syriac hands.

Letters engraved on stone or any other hard substance are in some respects different in appearance from those which are written on papyrus, vellum, or paper. The former are stiffer and more angular, whereas letters made with a pen on a smooth surface are more rounded and flexible. It is easier to make a curved stroke with a pen than with a chisel. In comparing

[5] On the quires in Syriac manuscripts see W. Wright, *op. cit.*, Part III, p. xxvi. On the quires in Greek codices see W. H. P. Hatch, *op. cit.*, pp. 18 f.

[1] See *Corpus Inscriptionum Semiticarum* (Paris, 1881-), Pars II, Tomus III, Fasc. 1, Nos. 3902, 3906, 3908, 3909, 4046, 4049, 4072, 4176, 4207, and 4227. These inscriptions range in date from the middle of the second century to the third quarter of the third century after Christ. Commenting on the script used in them the Abbé J. B. Chabot says on page 1: "Eodem tempore (i. e. about the middle of the third century) in usu erat vulgaris scriptura cursiva, minus elegans, rudioris adspectus: litterae quaedam antiquiorem formam quadratam fidelius retinent, quaedam magis deformatae ad speciem syriacae scripturae jam vergunt. Hanc scripturam vulgarem unam invenimus in dissitis regionibus (cf. nos 3901-3911), et non raro Palmyrae in privatis titulis (ex. gr. sub nis 4046, 4049, 4072). Demum, a scriptura syriaca vix aut ne vix quidem recedit species litterarum palmyrenarum quas currente calamo vel penicillo depingebant. Hujus scripturae specimina pauca, parietibus monumentorum exarata, ad nos pervenerunt (vide sub nis 4176, 4207, 4227). Fuit igitur fere eadem scriptura Palmyrenorum ac Syrorum." See also J. Cantineau in *Syria*, XIV, pp. 194 ff.

[2] Dr. Michaelis explains Estrangelâ as meaning Gospel character (ܟܬܒ ܐܣܛܪܢܓܝܠܐ). See J. D. Michaelis, *Grammatica Syriaca* (Halle, 1784), p. 15. On the other hand Assemani derives the word from the Greek στρογγύλος, *round*. See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), III, Pars II, p. CCCLXXVIII.

the handwriting of a manuscript and the lettering of an inscription the difference between letters incised on stone with a chisel and those written with a pen on any of the above-mentioned writing materials must be constantly kept in mind. The former belong to the field of epigraphy, whereas the latter are the subject-matter of palaeography.

When this difference is taken into account, the kinship existing between the cursive script of the Palmyrene inscriptions mentioned above and the hand found in Syriac codices of the fifth century is unmistakable. This kinship is especially clear in the case of the following letters: ܐ ܒ ܓ ܕ ܗ ܙ ܚ ܛ ܝ and ܟ. It is evident that Estrangelâ handwriting is derived from a cursive script similar to that which has been preserved in certain Palmyrene inscriptions.[3]

The earliest known examples of Estrangelâ letters are found on certain coins struck at Edessa in the first century after Christ.[4] The letters on these coins are ruder and more primitive than those used in the oldest Estrangelâ manuscripts, but they are nevertheless strikingly similar to the latter. In some cases the letters on the coins are separate, and in others they are joined together. Thus the Estrangelâ script was in use at least four centuries before the most ancient extant codices were copied. The Estrangelâ hand was doubtless used also for literary purposes before the fifth century of the Christian era. This fact accounts for the skill and grace displayed by the scribes who wrote the earliest extant manuscripts.

The oldest dated Estrangelâ codex, which contains various patristic works, was written at Edessa in 411 A. D.[5] The script is clear and regular, the lines are straight, the letters are well formed, and many of them are connected. The scribe, whose name was Jacob, was no novice; and the

[3] For tables giving the Palmyrene cursive and the Estrangelâ script in parallel columns see H. Jensen, *Geschichte der Schrift* (Hannover, 1925), p. 125, Abb. 172; and J. Cantineau, *Grammaire du palmyrénien épigraphique* (Cairo, 1935), p. 34. On the evolution of the Palmyrene cursive script and its relation to the Estrangelâ hand see M. Lidzbarski, *Handbuch der nordsemitischen Epigraphik* (Weimar, 1898), pp. 192 ff.; and J. Cantineau, *op. cit.*, pp. 31 ff. Some of the letters found in the Nash Papyrus, e. g. ܡ and ܟ, are very similar to Estrangelâ characters; and there can be no doubt that the two scripts are related. They are doubtless both descended from common Palmyrene ancestors. The Nash Papyrus, which contains the Decalogue and the Shema' in Hebrew, was written in Egypt probably in the Maccabean period. See W. F. Albright in the *Journal of Biblical Literature*, LVI, Part III, pp. 145 ff.

[4] See W. H. Scott in *The Numismatic Chronicle*, XVIII, pp. 1 ff.; and J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), I, Tab. B, Figs. 2-10.

[5] See Plate I.

copying of texts was no novelty at Edessa in the early part of the fifth century.

Dated manuscripts of the sixth century are much more numerous than those of the fifth, and the seventh century is also better represented than the fifth. The hands of the sixth and seventh centuries are more fully developed and more regular than those of the fifth, and some of the scribes of this period were masters of the art of calligraphy.[6] Moreover, in the sixth century a minuscule hand, more rapidly and less carefully written, was used in letters, accounts, notes, etc.[7]

For the text of codices the Eṣtrangelâ style of writing apparently had no rival in Syria and Mesopotamia until the first half of the eighth century, when the Serṭâ script seems to have made its appearance as a book-hand.[8] However, the older style of writing by no means went out of fashion; but in this and the following centuries a certain deterioration is manifest in Eṣtrangelâ texts. The letters are often small and less carefully formed, and the writing is more compact. The strokes of the letters are often heavier than they were in earlier times.[9] Nevertheless, many beautiful specimens of Eṣtrangelâ handwriting have survived from this period.[10]

Towards the end of the tenth century John, Bishop of Qartamîn, restored the Eṣtrangelâ script in Ṭûr-'Abdîn, where, according to Bar Hebraeus, it had been defunct for a hundred years.[11] Ancient manuscripts were taken as models by the scribes, and a renaissance in the art of writing ensued. Probably many of the well written codices of the late tenth, as well as of the eleventh and twelfth centuries, were produced under the influence of this revival.

During the thirteenth century the Eṣtrangelâ hand continued to flourish, but after making a diligent search the present writer has not been able to find an example of a dated Eṣtrangelâ manuscript which was copied in the fourteenth or fifteenth century. Probably few were produced. Nevertheless,

[6] See Plates VII-XLVI.

[7] See J. P. N. Land, *op. cit.*, I, p. 71; and Tab. V, Spec. 11.

[8] See Plate XCV.

[9] See e. g. Plates LI, LIII, LVI, LVII, LXIV, LXXI, LXXII, LXXIV, and LXXV.

[10] See e. g. Plates XLVII, XLVIII, LIX, LX, LXVII, LXIX, and LXXVI.

[11] See J. S. Assemani, *op. cit.*, II, p. 352; and the Abbé J. P. P. Martin in the *Journal Asiatique*, Sixième Série, XIV, pp. 329 f. and 344. Dr. Land thinks that Add. MS. 12139 (No. CCXXIV) in the British Museum is a good representative of John's reform. See J. P. N. Land, *op. cit.*, I, p. 81.

this style of writing cannot have died out completely; for at least one specimen of it, which came from Ṭûr-'Abdîn and is dated in the year 1567-1568, has been preserved.[12] This codex is a good representative of late Eṣtrangelâ handwriting. The present writer has seen a Jacobite monk in Jerusalem write Eṣtrangelâ letters with a skill and fluency which indicated much practice.

The Serṭâ script, which is also called Jacobite from the name of the sect which used it,[13] is more cursive and less angular than the Eṣtrangelâ. It is akin to the latter; but it was derived directly from the minuscule hand mentioned above, which, as we have seen, was employed for ordinary purposes as early as the sixth century.[14] Similarly the minuscule script found in Greek manuscripts of the ninth and following centuries was evolved from the hand used in non-literary papyri of the Byzantine period.[15] The Syriac writing just mentioned was called ܟܬܒܐ ܦܫܝܛܐ, i. e. the simple, or better the common or current, script. Probably the terms Serṭâ and Eṣtrangelâ for the two rival styles of writing originated in this period.

The earliest dated Serṭâ codex, so far as is known, was written in 731-732 A. D.[16] It contains the Gospel of St. John according to the Harclean version and the Mâsôrâh on the Fourth Gospel. Unfortunately, however, the name of the scribe and that of the place where the manuscript was copied are not given. The hand is strong and clear, the letters are well made and regular, and the scribe shews much skill in the use of his pen.

From the eighth century onward the newer style of writing grew in favour. It could be written rapidly; and, as it was developed by Jacobite calligraphers, it became a beautiful script. Hence it was able to maintain itself as a book-hand alongside of the more ancient Eṣtrangelâ style. It was much used for the copying of codices down to the end of the sixteenth century, and many clear and well written specimens of the Serṭâ script have been preserved.[17]

[12] See Plate XCIV.

[13] The Jacobites call themselves Syrian Orthodox in contradistinction to the Nestorians, whom they regard as heretics.

[14] See J. P. N. Land, *op. cit.*, I, pp. 73 f. Dr. Land attributes the origin of the Serṭâ script to Jacob of Edessa, an eminent Monophysite scholar and theologian, who flourished in the second half of the seventh century.

[15] See Sir F. G. Kenyon, *The Palaeography of Greek Papyri* (Oxford, 1899), pp. 51 f. and 123 ff.

[16] See Plate XCV.

[17] See e. g. Plates XCVII, CV, CXIII, CXXII, CXXIX, CXXXIX, CLIII, and CLVI.

After the Council of Ephesus, which was held in 431 A. D., the Syrian Christians who accepted the doctrine of Nestorius concerning the person of Christ withdrew from their fellow believers and formed a separate ecclesiastical organization. The schism was complete, and the Nestorians became a distinct community. They had their own scholars, theologians, and writers, as well as their own literature; and it is not at all surprising that under such conditions they should also have developed a distinctive style of writing.

Nestorian manuscripts are much rarer than Estrangelâ and Serṭâ codices. The earliest dated specimen of this type, so far as is known, is a copy of the Four Gospels according to the Peshîṭṭâ version, which was written in the district of Bêth-Nûhadrâ in 599-600 A. D.[18] Dr. Wright calls the handwriting "a small and beautiful Nestorian Estrangelâ."[19] In its general character the script is not unlike that found in some Estrangelâ manuscripts of the same period. Nestorian vowels are sparingly used. They are much more numerous in a text which was copied in the third quarter of the eighth century.[20]

So far as one is able to judge from the material which is still extant, Nestorian scribes followed the Estrangelâ tradition until the middle of the thirteenth century. Until this time their handwriting was of the Estrangelâ type. About the middle of the thirteenth century, however, cursive forms seem to have made their appearance.[21] This newer Nestorian style of writing, which resembles the Serṭâ script in some respects, became popular and never went out of fashion. Nevertheless, the older Estrangelâ hand was still used at times,[22] and its influence can be clearly seen in some Nestorian codices which were written towards the end of the sixteenth century.[23]

The Syriac-speaking Christians who accepted the doctrine of the person of Christ formulated at the Council of Chalcedon in 451 A. D. were known as Melkites. They were orthodox from the point of view of the Greeks, whereas both the Nestorians and the Jacobites were heretical when judged by the Chalcedonian standard. Since the Melkites were separated doctrinally and ecclesiastically from each of the other branches of Syrian Christianity, it is not strange that they developed their own style of writing. This was evolved out of the Serṭâ script, and in general it resembles the

[18] See Plate CLX.

[19] See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, p. 52.

[20] See Plate CLXIII.

[21] See Plate CLXXIII.

[22] See Plate CLXXIX.

[23] See Plates CLXXXII and CLXXXIII.

latter. However, in some respects it is like the Estrangelâ and Nestorian styles of writing.

Melkite manuscripts are not very numerous. The present writer has found only fourteen dated specimens which were copied before the end of the sixteenth century. The oldest of these was written in the Convent or Laura of Mâr Elias on the Black Mountain near Antioch in 1045 A. D. It contains a lectionary of the Gospels, a calendar of saints' days for the year, and select lessons for particular occasions.[24] Melkite codices of the thirteenth century are for the most part clear and well written.[25] Unfortunately, so far as is known, no dated Melkite manuscripts of the fourteenth century are extant. About the middle of the fifteenth century the hand suffered a decline, which continued until the end of that century; [26] but in the second half of the sixteenth century the Melkite script was again clear and regular.[27]

The Melkites of Palestine had their own version of the Scriptures and their own liturgy; and they used a script which is known as Palestinian, or Old Palestinian, or Syro-Palestinian. It is stiff and angular, and its affinity with the Estrangelâ style of writing is obvious. Indeed, Dr. Wright goes so far as to say: "The peculiar Palestinian character is, in its early days, little else than a very stiff, angular, inelegant Estrangelâ." [28] It is, however, more archaic in appearance than the latter; and there is a striking similarity between certain letters of the Palestinian alphabet and the same letters in the cursive script which is found in some Palmyrene inscriptions.[29] In view

[24] See Plate CLXXXIV.

[25] See Plates CLXXXV-CXC.

[26] See Plates CXCII-CXCV.

[27] See Plates CXCVI and CXCVII.

[28] See W. Wright, *op. cit.*, Part III, p. xxxii. Dr. Nöldeke also says: "Die in den christlich-palästinischen Werken gebräuchliche Schrift ist direct aus dem Estrangelâ gebildet." See Th. Nöldeke in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXII, p. 445. According to Dr. Land the Palestinian script was derived from the Estrangelâ hand of the Edessene scribes and the uncial handwriting of the Greeks. See J. P. N. Land, *op. cit.*, I, p. 90; and IV, pp. 212 f. and 232. In view of the facts mentioned below this theory seems to the present writer entirely unsound. See also Th. Nöldeke in *op. cit.*, XXII, pp. 446 f.; and R. Duval, *Traité de grammaire syriaque* (Paris, 1881), pp. 9 f.

[29] See *Corpus Inscriptionum Semiticarum* (Paris, 1881-), Pars II, Tomus III, Fasc. 1, Nos. 3902, 3906, 3908, 3909, 4046, 4049, 4072, 4176, 4207, and 4227. For a table shewing the Palmyrene cursive and Palestinian alphabets in parallel columns see H. Jensen, *op. cit.*, p. 125, Abb. 172. The kinship of these two scripts is clear in the case of the following letters: ר כ נ ג (sometimes without a point in Palestinian, as always in the Palmyrene cursive) ש ב ם and י (nearly always with a point in Palestinian, as often in the Palmyrene cursive).

of this fact it is altogether probable that the Palestinian hand, like the Estrangelâ, was derived from a cursive script similar to that which is used in these Palmyrene inscriptions. Thus both the Palestinian and Estrangelâ styles of writing are descended from a common Aramaic ancestor.

The oldest dated Palestinian codex is the well-known Palestinian lectionary of the Gospels, which was copied at Antioch in 1030 A. D.[30] Two other dated manuscripts containing this same lectionary are at Mount Sinai, and they were both written in the first quarter of the twelfth century.[31] There are also some other examples of the Palestinian script extant.[32] They are not dated, and many of them are palimpsests.

XII

OBSERVATIONS ON THE FORMS OF CERTAIN LETTERS

It is sometimes difficult to draw a hard and fast line between the Estrangelâ and Serṭâ scripts, because sometimes in the same manuscript some letters have the Estrangelâ form and others are of the Serṭâ style. Codices which have both kinds of letters are borderland types. Some Nestorian manuscripts are written in Estrangelâ characters and others in Serṭâ letters, so that it is possible to speak of Nestorian Estrangelâ and Nestorian

[30] See Plate CXCVIII.

[31] See Plates CXCIX and CC. For this lectionary see A. S. Lewis and M. D. Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London, 1899).

[32] See C. Tischendorf, *Notitia Editionis Codicis Bibliorum Sinaitici* (Leipzig, 1860), p. 49; *Anecdota Sacra et Profana* (ed. repetita, Leipzig, 1861), p. 13; J. P. N. Land, *op. cit.*, IV, pp. 181 ff.; A. S. Lewis and M. D. Gibson, *A Palestinian Syriac Lectionary* (Studia Sinaitica, No. VI, London, 1897); *Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection* (London, 1900); F. Schulthess in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, Phil.-hist. Klasse, Neue Folge, VIII, No. 3; H. Duensing, *Christlich-palästinisch-aramäische Texte und Fragmente* (Göttingen, 1906); and A. S. Lewis, *Codex Climaci Rescriptus* (Horae Semiticae, No. VIII, Cambridge, 1909). For photographic reproductions of specimen pages see W. Wright, *op. cit.*, Part III, Plates XVIII-XX; J. P. N. Land, *op. cit.*, IV, Tabb. I-VIII; A. S. Lewis, *Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai* (Studia Sinaitica, No. I, London, 1894), Plate VI; A. S. Lewis and M. D. Gibson, *A Palestinian Syriac Lectionary, ad init.*; *Palestinian Syriac Texts from Palimpsest Fragments in the Taylor-Schechter Collection, ad fin.*; F. Schulthess in *op. cit.*, Neue Folge, VIII, No. 3, *ad fin.*; H. Duensing, *op. cit., ad fin.*; and A. S. Lewis, *Codex Climaci Rescriptus, ad fin.*

Serṭâ writing. Melkite codices follow the Serṭâ pattern. Although the Palestinian script is a distinct style of writing, nevertheless it has certain affinities with the Eṣtrangelâ hand.

Some letters underwent more change than others in the course of centuries, and hence they have greater significance for the dating of manuscripts. Something must now be said concerning the letters which are more significant from this point of view.

ܥ

The Eṣtrangelâ form of ܥ was characteristic of the Eṣtrangelâ script from the earliest times down to the latter half of the sixteenth century, when the Eṣtrangelâ style of writing seems to have gone out of use. It varied somewhat in shape at different times, but it always retained its essential character. Sometimes the upper right-hand stroke is light and without any thickening or rounding at the end,[1] and sometimes it is heavy and the end is more or less nodular.[2] The Serṭâ form of ܥ, which is sometimes straight and sometimes curved, made its appearance in the second quarter of the eighth century with the Serṭâ style of writing; [3] and it remained a distinctive feature of this hand down through the sixteenth century.[4] Nestorian scribes used both the Eṣtrangelâ ܥ and the Serṭâ ܥ, and the two forms of the letter sometimes appear side by side in the same codex.[5] The Serṭâ form of ܥ was adopted by the Melkites and is characteristic of the Melkite script,[6] though the Eṣtrangelâ form of the letter occasionally occurs in manuscripts of this class.[7] In the Palestinian style of writing ܥ always has the Eṣtrangelâ form.[8]

ܐ

In manuscripts of the fifth century ܐ is generally angular, though it is sometimes rounded (ܐ) ; and it nearly always has a point at the left to distinguish it from ܕ.[9] The angular form occurs much more frequently than its rival in Eṣtrangelâ codices until the end of the ninth century.[10] In the tenth and eleventh centuries the rounded ܐ grew in favour,[11] and in the twelfth

[1] See e. g. Plates II-VI.
[2] See e. g. Plates I, III, IV, V, and VI.
[3] See Plate XCV.
[4] See Plates CLVII-CLIX.
[5] See Plate CLXXX.
[6] See Plates CLXXXIV-CXCVII.
[7] See Plate CLXXXIV.
[8] See Plates CXCVIII-CC.
[9] See Plates I, III, IV, V, and VI.
[10] See Plates VII-LXX.
[11] See Plates LXXI-LXXX.

and thirteenth it prevailed over the angular form.[12] The rounded form of the letter with a point below it (ﻉ) appears in the oldest Serṭâ manuscripts,[13] and it is a characteristic feature of the Serṭâ style of writing in all periods. Both the angular ﻉ[14] and the rounded ﻉ[15] are found in Nestorian codices; and sometimes the point is placed below the angular ﻉ,[16] as it always is when the letter is rounded. A peculiar form of ﻉ, like a reversed C with a point below it, occurs in some Nestorian manuscripts of the fourteenth, fifteenth, and sixteenth centuries.[17] Melkite scribes, who followed the Serṭâ tradition, almost always employed the rounded ﻉ.[18] Only the angular ﻉ is used in the Palestinian script. Sometimes it has a point at the left to distinguish it from ﻋ and sometimes it does not.[19]

ﻍ

ﻍ has the familiar Eṣtrangelâ form in manuscripts of the fifth century,[20] and the letter was made in this way as late as the thirteenth century.[21] On the other hand the Serṭâ form of ﻍ appears in an Eṣtrangelâ codex written in 564 A. D.,[22] and it grew in favour as time passed. It occurs in the latest Eṣtrangelâ manuscript known to the present writer, which was copied in the year 1567-1568.[23] This form of ﻍ is also found in the earliest Serṭâ codices,[24] and it continued to be used in manuscripts of this type down to the end of the sixteenth century.[25] Both ﻍ and ﻍ occur in Nestorian texts,[26] but only the Serṭâ form is employed in Melkite codices.[27] In the Palestinian script ﻍ is of the Eṣtrangelâ type, and it is stiff and angular.[28]

[12] See Plates LXXXI-XCIII.
[13] See Plates XCV-C.
[14] See e. g. Plates CLX, CLXIV, CLXV, CLXVII, CLXVIII, CLXIX, and CLXXII.
[15] See e. g. Plates CLX, CLXI, CLXII, CLXVI, and CLXXIII.
[16] See Plates CLXIII, CLXV, CLXVIII, CLXX, CLXXI, and CLXXIV.
[17] See Plates CLXXV, CLXXVI, CLXXVII, CLXXVIII, CLXXX, CLXXXI, CLXXXII, and CLXXXIII. See *infra*, p. 36.
[18] See Plates CLXXXIV-CXCVII.
[19] See Plates CXCVIII-CC.
[20] See Plates I-VI.
[21] See Plate XCI.
[22] See Plate XXVI.
[23] See Plate XCIV.
[24] See Plates XCV-C.
[25] See Plates CLVII-CLIX.
[26] See e. g. Plates CLX and CLXI.
[27] See Plates CLXXXIV-CXCVII.
[28] See Plates CXCVIII-CC.

ܐ

Estrangelâ scribes used both the open ܐ and the closed ܐ. In manuscripts of the fifth century the letter is open at the bottom; and it is connected at the right with letters which end with a horizontal stroke, like ܒ, ܠ, and ܕ.[29] The earliest example of the closed or circular ܐ in the present collection occurs in an Estrangelâ codex written in 564 A. D.[30] This form of the letter became more common with the passage of time, and in the twelfth century it was the dominant type.[31] The closed ܐ is found in Serṭâ texts of all periods. It appears in the oldest manuscripts of this class,[32] and it had the field entirely to itself down to the end of the sixteenth century.[33] On the other hand the Nestorians employed both the open ܐ[34] and the closed ܐ.[35] The former sometimes occurs in Melkite codices; [36] but the Melkite hand was derived from the Serṭâ style of writing, and the closed form of the letter is naturally more common in Melkite texts.[37] In the Palestinian script ܐ is always closed.[38]

ܒ

In manuscripts of the fifth century ܒ is generally open at the bottom, and the top of the letter is only slightly curved.[39] However, it is sometimes closed at the bottom even in this early period.[40] The open ܒ was the preferred Estrangelâ form of the letter for a long time, but in the twelfth century the closed form prevailed over its rival.[41] Nevertheless, the open ܒ occurs in the Estrangelâ script as late as the second quarter of the thirteenth century.[42] On the other hand the closed ܒ with the top sharply curved and the left-hand stroke usually more or less elevated is found in the earliest Serṭâ codices,[43] and this form of the letter was characteristic of the Serṭâ style of writing down to the end of the sixteenth century.[44] The

[29] See Plates I-VI.
[30] See Plate XXVI.
[31] See Plates LXXXI-LXXXVI.
[32] See Plates XCV-C.
[33] See Plates CLVII-CLIX.
[34] See Plates CLX, CLXI, CLXIII, CLXIV, CLXV, and CLXVIII.
[35] See Plates CLXII, CLXVI, CLXXIII, CLXXV, and CLXXVI.
[36] See Plates CLXXXVII and CXCVII.
[37] See Plates CLXXXIV, CLXXXV, CLXXXVI, CLXXXVIII, and CLXXXIX.
[38] See Plates CXCVIII-CC.
[39] See Plates I-VI.
[40] See Plates I, II, and VI.
[41] See Plates LXXXI-LXXXVI.
[42] See Plate XCI.
[43] See Plates XCV-C.
[44] See Plates CLVII-CLIX.

Nestorians used both the open ܐ[45] and the closed ܐ.[46] Although the open ܐ is not unknown in Melkite manuscripts,[47] the letter is nearly always closed. In the Palestinian script ܐ is closed and angular.[49]

ܒ

In manuscripts written in the fifth and sixth centuries and in the first quarter of the seventh ܒ is usually unconnected, having no tail to connect it with the following letter.[50] However, in Estrangelâ texts copied between the last quarter of the seventh century and the last quarter of the eleventh the letter is sometimes unconnected [51] and sometimes joined to the following letter; [52] but from the second quarter of the twelfth century onward ܒ was nearly always connected at the left.[53] The letter is also written in this way in the earliest Serṭâ codices,[54] and it continued to be joined at the left down to the end of the sixteenth century.[55] In Nestorian texts ܒ is sometimes unconnected [56] and sometimes connected with the following letter; [57] but in Melkite manuscripts, as in the Serṭâ style of writing, the letter is joined to the one that comes after it.[58] Similarly in the Palestinian hand ܒ is connected at the left.[59]

[45] See e. g. Plates CLX, CLXI, CLXIV, CLXV, CLXVII, CLXVIII, and CLXIX.

[46] See e. g. Plates CLX, CLXI, CLXII, CLXVI, CLXXIII, and CLXXV.

[47] See Plate CLXXXVII.

[48] See e. g. Plates CLXXXIV, CLXXXV, CLXXXVI, CLXXXVIII, CLXXXIX, and CXC.

[49] See Plates CXCVIII-CC.

[50] See Plates I-XLII. Very rarely ܒ is connected with or adjoins the following letter. See Plates IV, XVII, and XL.

[51] See e. g. Plates XLIV, L, LXVII, LXXIII, LXXIX, and LXXX.

[52] See e. g. Plates XLIII, LI, LXIII, LXXV, LXXVII, and LXXX. ܒ is sometimes connected with the following letter and sometimes unconnected in the same manuscript. See Plate LXXX.

[53] See Plates LXXXI-XC and XCII-XCIV. Only one exception is known to the present writer. See Plate XCI.

[54] See Plates XCV-C.

[55] See Plates CLVII-CLIX.

[56] See e. g. Plates CLX, CLXI, CLXIII, CLXIV, CLXVII, CLXVIII, and CLXX. Sometimes ܒ and the following letter adjoin.

[57] See e. g. Plates CLXII, CLXVI, CLXXV, CLXXVI, CLXXVII, and CLXXVIII.

[58] See e. g. Plates CLXXXIV-CLXXXIX.

[59] See Plates CXCVIII-CC.

ܐ or ܐ

In the Palestinian script a hard or unaspirated ܐ is represented by a character which resembles a reversed figure 2 sometimes with and sometimes without two points over it (ܐ or ܐ).[60] It stands for Π in proper names and loan-words of Greek origin. Sometimes also it is used for ܒ in Syriac words.[61] There is nothing corresponding to this letter in the other styles of writing.

ـص

In manuscripts of the fifth century ـص is angular in shape,[62] and the letter is angular in Estrangelâ texts of all periods. It has this form in a codex which was copied in 1567-1568 A. D.[63] So, too, ـص is angular in the earliest Serṭâ manuscripts.[64] On the other hand the rounded ـص is found in a Serṭâ codex written in the last quarter of the eleventh century,[65] and this was the preferred form of the letter in the twelfth century.[66] The rounded ـص soon became established in the Serṭâ script, and it continued to be characteristic of this style of writing down to the end of the sixteenth century.[67] The angular ـص, however, did not pass out of use. It was employed both by the Nestorians [68] and by the Melkites.[69] In this respect the latter followed the earlier Serṭâ tradition. The angular ـص was used in Nestorian [70] and Melkite [71] texts as late as the last quarter of the sixteenth century. ـص has the angular form also in the Palestinian script.[72]

[60] See Plates CXCVIII and CXCIX.
[61] See A. S. Lewis and M. D. Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London, 1899), p. xiv.
[62] See Plates I-VI.
[63] See Plate XCIV.
[64] See Plates XCV-C.
[65] See Plate CXXIV.
[66] See Plates CXXVI, CXXVIII, CXXIX,CXXX, and CXXXI.
[67] See Plates CLVII-CLIX.
[68] See e. g. Plates CLX-CLXVIII.
[69] See e. g. Plates CLXXXIV-CLXXXIX.
[70] See Plate CLXXXIII.
[71] See Plate CXCVII.
[72] See Plates CXCVIII-CC.

ܝ

In manuscripts of the fifth century ܝ is sometimes angular [73] and sometimes rounded (ܝ),[74] but the rounded form was more common in this period There is nearly always a point over the letter to distinguish it from ܪ. In the sixth century the angular ܝ gained the ascendancy over its competitor,[75] but both types continued to be used in Estrangelâ texts for a long time. However, in the twelfth and thirteenth centuries the rounded form of the letter had the field almost entirely to itself; [76] and the rounded ܝ is found in an Estrangelâ codex written in the year 1567-1568.[77] The rounded form of ܝ occurs in the oldest Serṭâ manuscripts,[78] and it was a characteristic feature of this style of writing down to the end of the sixteenth century.[79] Nestorian scribes employed both the angular ܝ [80] and the rounded ܝ[81]; and in some Nestorian codices copied in the fourteenth, fifteenth, and sixteenth centuries ܝ resembles a reversed C with a point over it.[82] In Melkite manuscripts, as in Serṭâ texts, the rounded form of the letter is almost always used.[83] On the other hand in the Palestinian script ܝ is always angular, and nearly always there is a point over it to distinguish it from ܪ.[84]

ܫ

In the earliest manuscripts ܫ has the familiar Estrangelâ form (ܫ),[85] and the letter continued to have essentially this shape in Estrangelâ codices down to the third quarter of the sixteenth century.[86] ܫ is made in the same way in the oldest Serṭâ manuscripts,[87] and the letter underwent little change until the last quarter of the eleventh century. At this time the rounded ܫ appeared alongside of the older form,[88] and in the twelfth and thirteenth

[73] See Plates I-VI.
[74] See Plates I-VI.
[75] See Plates VII-XXXVI.
[76] See Plates LXXXI-XCIII.
[77] See Plate XCIV.
[78] See Plates XCV-C.
[79] See Plates CLVII-CLIX.
[80] See e. g. Plates CLX, CLXIV, CLXV, CLXVII, CLXVIII, CLXIX, and CLXX.
[81] See e. g. Plates CLX, CLXI, CLXII, CLXVI, CLXXIII, and CLXXV.
[82] See Plates CLXXV, CLXXVI, CLXXVII, CLXXVIII, CLXXX, CLXXXI, CLXXXII, and CLXXXIII. See *supra*, p. 32.
[83] See Plates CLXXXIV-CXCVII.
[84] See Plates CXCVIII-CC.
[85] See Plates I-VI.
[86] See Plate XCIV.
[87] See Plates XCV-C.
[88] See Plate CXXIV.

centuries it was much more popular than its rival.[89] As early as the beginning of the last quarter of the thirteenth century the letter was sometimes pointed at the top and triangular in form ( ).[90] The rounded and the triangular had the ascendancy over the Estrangelâ in the fourteenth century,[91] and in the fifteenth and sixteenth centuries the two newer forms of the letter had the field entirely to themselves.[92] Both the Nestorians [93] and the Melkites [94] followed the earlier custom and employed only the Estrangelâ form of . In the Palestinian script is forked, resembling sometimes a V and sometimes a Y.[95]

ܗ

The Estrangelâ form of ܗ occurs in manuscripts of the fifth century,[96] and it continued to be employed as long as the Estrangelâ hand was written.[97] In other words its use extended from the first quarter of the fifth century to the third quarter of the sixteenth. Sometimes, in early as well as in later codices, the loop is large and nearly triangular,[98] and sometimes it is small and solid.[99] Sometimes also the loop is rounded.[100] The Serṭâ form of ܗ, which was developed out of the Estrangelâ ܗ with a small and solid loop, is found in the earliest Serṭâ manuscripts; [101] and it was a distinctive feature of this hand down to the end of the sixteenth century.[102] Even in the earliest examples it is connected with certain letters at the right by means of an oblique or upright stroke, so that it has the form ܗ. The Serṭâ ܗ is regularly used in Nestorian codices of the Serṭâ type, and in these it has the oblique stroke when it is not connected with the preceding letter and even when it stands at the beginning of a word.[103] The Serṭâ form of ܗ, as one would expect, is employed in most Melkite manuscripts.[104] Here

[89] See Plates CXXV-CXXXIX.
[90] See Plate CXXXVIII.
[91] See Plates CXL-CXLVI.
[92] See Plates CXLVII-CLIX.
[93] See Plates CLX-CLXXXIII.
[94] See Plates CLXXXIV-CXCVII.
[95] See Plates CXCVIII-CC.
[96] See Plates I-VI.
[97] See Plate XCIV.
[98] See e. g. Plates I, II, III, IV, V, VI, and XCI.
[99] See e. g. Plates I, III, IV, V, VI, LXXXIX, XC, XCII, XCIII, and XCIV.
[100] See e. g. Plates VII, VIII, XVI, XXV, XXX, and XXXII.
[101] See Plates XCV-C.
[102] See Plates CLVII-CLIX.
[103] See Plates CLXXIII, CLXXVI, CLXXVII, CLXXVIII, and CLXXXI.
[104] See Plates CLXXXIV, CLXXXV, CLXXXVI, CLXXXVIII, CLXXXIX, CXC, CXCI, CXCII, CXCIII, CXCV, CXCVI, and CXCVII.

it has the oblique stroke when it is connected with the preceding letter, but it does not have this stroke when it is unconnected at the right or when it begins a word. Sometimes, both in Serṭâ and in Melkite codices, the lower part of the letter consists of two downward projecting prongs.[105] The Palestinian ﻫ resembles that letter in the Eṣtrangelâ script. In the second quarter of the eleventh century the loop was triangular;[106] and in the first quarter of the twelfth it was nearly or quite elliptical, the loop lying on its side and the vertical stroke rising from the lower side and passing through the center and upper side.[107]

FINAL LETTERS: ﻣ and ﻡ, ﻧ, ﺼ and ﺻ, ﻌ and ﻉ, and ﻨ.

Final ﻣ is found in the earliest manuscripts,[108] and it was used in Eṣtrangelâ codices as late as the third quarter of the sixteenth century.[109] The earlier form of the letter was also employed in the Serṭâ style of writing until the second quarter of the twelfth century and occasionally thereafter.[110] The later form of final ﻡ appeared in the second quarter of the twelfth century,[111] and it continued in use down to the end of the sixteenth century.[112] Both the Nestorians[113] and the Melkites[114] used only the earlier form. So, too, in the Palestinian script final ﻣ resembles the earlier form of the letter.[115]

Final ﻧ occurs in the oldest Serṭâ codices,[116] and it was a characteristic of the Serṭâ hand down to the end of the sixteenth century.[117] It also appears in a Nestorian text which was copied in 1477 A. D.,[118] but it never became established in this style of writing. On the other hand Melkite scribes regularly used final ﻨ.[119] In the Eṣtrangelâ and Palestinian

[105] See e. g. Plates XCV, XCVI, XCVII, CLXXXIX, CXC, and CXCI.
[106] See Plate CXCVIII.
[107] See Plates CXCIX and CC.
[108] See Plates I-VI.
[109] See Plate XCIV.
[110] See e. g. Plates XCVI, XCVII, XCVIII, CXXV, CXXVII, and CXXXIX.
[111] See Plate CXXVI.
[112] See Plates CLVII-CLIX.
[113] See Plates CLX-CLXXXIII.
[114] See Plates CLXXXIV-CXCVII.
[115] See Plates CXCIX and CC.
[116] See Plates XCV-C.
[117] See Plates CLVII-CLIX.
[118] See Plate CLXXVII. Sometimes the end of the horizontal stroke in ﻧ is elevated, so that the letter approaches final ﻨ in form. See Plate CLXXXI.
[119] See Plates CLXXXIV-CXCVII.

scripts ܠ at the end of a word does not differ from initial and medial ܠ in form.

Final ܦ, which is always closed at the bottom, is found in manuscripts of the fifth century; [120] and it was employed consistently in the Estrangelâ script as long as that style of writing remained in use.[121] Final ܦ occurs in the earliest Serṭâ codices,[122] and it was used by scribes who wrote the Serṭâ hand down to the end of the sixteenth century.[123] Likewise final ܦ appears in Nestorian [124] and Melkite [125] texts of all dates. On the other hand in the Palestinian script ܦ at the end of a word is not differentiated from initial and medial ܦ.[126]

Nûn at the end of a word differs in form from initial and medial ܢ in all styles of Syriac handwriting. Final ܢ is found in the earliest [127] as well as in the latest [128] Estrangelâ manuscripts. In like manner final ܢ, which is joined to letters ending with a horizontal stroke, appears in the oldest Serṭâ texts; [129] and it was used continuously down to the end of the sixteenth century.[130] So, too, both the Nestorians [131] and the Melkites [132] always employed it in their writing. Similarly also in the Palestinian script Nûn at the end of a word has the final form (ܢ).[133]

The earliest example of final ܢ known to the present writer occurs in a Serṭâ codex which was written in 790 A. D.[134] Thereafter it was regularly used in Serṭâ texts down to the second half of the sixteenth century.[135] Final ܢ is found in a Nestorian manuscript which is dated in the year 1477,[136] and it appears in a Melkite codex which was copied in 1418 A. D.[137] However, it never became common in either of these styles of writing. In the Estrangelâ and Palestinian scripts ܢ at the end of a word is not distinguished in form from initial and medial ܢ.[138]

[120] See Plates I, III, IV, and V.
[121] See Plate XCIV.
[122] See Plates XCVI-CI.
[123] See Plates CLVII-CLIX.
[124] See Plates CLX, CLXI, CLXII, CLXIII, CLXV, CLXVI, CLXVII, CLXVIII, CLXIX, CLXX, CLXXI, CLXXII, CLXXIII, CLXXIV, CLXXVI, CLXXVII, CLXXVIII, CLXXIX, CLXXX, CLXXXI, CLXXXII, and CLXXXIII.
[125] See Plates CLXXXIV, CLXXXV, CLXXXVI, CLXXXVII, CLXXXVIII, CLXXXIX, CXCI, CXCIII, CXCIV, CXCVI, and CXCVII.
[126] See Plates CXCVIII-CC.
[127] See Plates I-VI.
[128] See Plates XCII-XCIV.
[129] See Plates XCV-C.
[130] See Plates CLVII-CLIX.
[131] See Plates CLX-CLXXXIII.
[132] See Plates CLXXXIV-CXCVII.
[133] See Plates CXCVIII-CC.
[134] See Plate XCVI.
[135] See Plate CLVII. Final ܢ happens not to occur in Plates CLVIII and CLIX.
[136] See Plate CLXXVII.
[137] See Plate CXCI.
[138] See Plates I-XCIV and CXCVIII-CC.

ﻟﻠ, ﻟﻠ, and ﻟﻠ.

When ﻟ follows ﻟ and when initial ﻟ is followed by ﻟ the two letters are often written thus in Serṭâ and Melkite texts: ﻟﻠ and ﻟﻠ. The former of these is also found in Nestorian manuscripts. ﻟﻠ, two parallel vertical lines connected with a bar at the bottom, occurs in a Serṭâ codex which was copied in 731-732 A. D.[139] ﻟﻠ, in which ﻟ is an oblique stroke, appears later. The earliest example of it in the present collection is found in a Serṭâ manuscript which is dated in the year 823.[140] These ways of writing the above-mentioned letters were devised at an early date by scribes who used the Serṭâ script. Two examples of ﻟﻠ, i. e. final ﻟ + initial ﻟ of the following word, are included in this work. The earlier is in a Serṭâ codex which was written in 1174 A. D.,[141] and the later is in a Serṭâ manuscript copied in the year 1563.[142]

XIII

SEYÂMÊ, THE SINGLE POINT, QÛSHSHÂYÂ AND RÛKKÂKÂ, AND *LINEA OCCULTANS*

In Syriac manuscripts of all periods, in the earliest as well as in the latest, two points, known as Seyâmê (ﻟﻠ) or plural points (ﻟﻠ ﻟﻠ) are employed to indicate the plural.[1] They are usually written horizontally over some letter of the plural word;[2] and they are found in Estrangelâ, Serṭâ, Nestorian, and Melkite codices. In the Palestinian script the two points are sometimes used and sometimes omitted.[3]

As early as the fifth century after Christ a single point (ﻟﻠ) was put over or under a letter to shew the quality of the vowel accompanying the letter, as ﻟﻠ and ﻟﻠ, ﻟﻠ and ﻟﻠ, etc.[4] The superior

[139] See Plate XCV.
[140] See Plate XCVIII.
[141] See Plate CXXX.
[142] See Plate CLVII.

[1] See Plates I, II, III, IV, V, VI, XCIII, XCIV, CLVII, CLVIII, CLXXXII, CLXXXIII, and CXCVII.

[2] Over letters which begin with an oblique stroke the points are written to the right of the oblique stroke, as ﻟﻠ and ﻟﻠ.

[3] See plates CXCVIII-CC. On Seyâmê see Th. Nöldeke, *Kurzgefasste syrische Grammatik* (Leipzig, 1880), pp. 10 f.; and R. Duval, *Traité de grammaire syriaque* (Paris, 1881), pp. 123 ff.

[4] See Plates I, III, and IV.

point indicates the fuller and stronger pronunciation, whereas the inferior point denotes the lighter and weaker pronunciation. This point was employed in Estrangelâ,[5] Serṭâ,[6] Nestorian,[7] and Melkite [8] manuscripts down to the end of the sixteenth century. It also occurs in the Palestinian script.[9]

Both the Nestorians and the Jacobites indicated the hard or unaspirated sound of the ܒ ܓ ܕ ܟ ܦ ܬ letters by placing a point over them and the soft or aspirated sound by putting a point under them. The superior point was called Qûshshâyâ, and the inferior point was known as Rûkkâkâ. The earliest example of these points in the present collection is found in a Nestorian codex which was copied in 599-600 A. D.,[10] and the earliest instance of them in a Serṭâ manuscript occurs in a text written in the year 731-732.[11] Both of these points continued to be used down to the end of the sixteenth century.[12] In the Palestinian script a point is placed over ﻫ to indicate the soft or aspirated sound of the letter.[13]

Linea occultans is sometimes employed in Nestorian [14] and Serṭâ [15] codices. The earliest example of it in the present collection occurs in a Nestorian manuscript which was copied in 1206-1207 A. D.,[16] and the first instance of it in a Serṭâ text is found in a codex written in the year 1478.[17] The Nestorians put the line over the letter to be obscured, whereas the Jacobites placed it under the letter. No cases of *linea occultans* in Estrangelâ, Melkite, or Palestinian manuscripts are known to the present writer.[18]

[5] See Plate XCIV.
[6] See Plates CLVII-CLIX.
[7] See Plates CLXXXI-CLXXXIII.
[8] See Plates CXCVI and CXCVII.
[9] See Plate CXCVIII. On the single point see the Abbé J. P. P. Martin in the *Journal Asiatique*, Septième Série, V, pp. 98 ff.
[10] See Plate CLX.
[11] See Plate XCV. No instance of Qûshshâyâ occurs on the page reproduced in Plate XCV, but this point is found elsewhere in the codex.
[12] See Plates XCIV, CLVIII, CLIX, CLX, CLXXXII, and CLXXXIII. On Qûshshâyâ and Rûkkâkâ see the Abbé J. P. P. Martin in *op. cit.*, Septième Série, V, pp. 196 ff.; and R. Duval, *op. cit.*, pp. 112 ff.
[13] See Plates CXCVIII-CC. See also Th. Nöldeke in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, XXII, pp. 452 f.
[14] See Plates CLXIX, CLXX, CLXXII, CLXXXII, and CLXXXIII.
[15] See Plates CL and CLVIII.
[16] See Plate CLXIX.
[17] See Plate CL.
[18] On *linea occultans* see the Abbé J. P. P. Martin in *op. cit.*, Sixième Série, XIX, pp. 381 ff.; and R. Duval, *op. cit.*, pp. 130 f.

XIV

PUNCTUATION

Marks of punctuation occur in all styles of Syriac handwriting. In the earliest manuscripts a single point is used to indicate a short pause; and a full stop is denoted by three or four small circles or by the sign ·:·, whose form varies somewhat in different codices.[1] In the sixth century two points were employed to indicate a short pause. In some manuscripts one stands directly above the other (:),[2] and in others the upper point is a little to the right (.·).[3] Sometimes on the other hand the upper point is put a little to the left of the lower point (·.).[4] Each of the three forms of the double point is used in an Eṣtrangelâ codex written in 1177 A. D.[5]

Four marks of punctuation are found in the Palestinian script— two (:), three (·:), four (·:·), and six points (⁘).[6] The four-point sign is often placed at the end of a lection.[7]

XV

GERSHÛNÎ

After Arabic had become the vernacular of Syria, Arabic texts were sometimes written with Syriac letters. The handwriting was Syriac, but the language was Arabic. This kind of writing is known in Arabic as سطر كارشوني ; and in Syriac it is called Karshûnî, Garshûnî, or Gershûnî.[1] Even the form Akarshûnî occurs.[2]

[1] See Plates I, III, IV, V, VI, X, XI, and XXI.
[2] See Plate VII.
[3] See Plate XXIII.
[4] See Plates XXXI and XXXIII.
[5] See Plate LXXXIII.
[6] See Plates CXCVIII-CC.
[7] On the punctuation used in Greek codices see W. H. P. Hatch, *The Principal Uncial Manuscripts of the New Testament* (Chicago, 1939), p. 24.

[1] The word is spelled both with a ـد and with a ـر in Syriac manuscripts, and the vowel in the first syllable is sometimes ÷. Among the monks of the Syrian Orthodox Convent of St. Mark in Jerusalem the present writer heard only "Gershûnî," which was declared by them to be the correct form. Archbishop Barṣaum of Ḥomṣ also pronounced the word in the same way, and he defended his pronunciation of it on the ground that it is derived from Gershûn. See also A. Mingana in *The Journal of the Royal Asiatic Society*, 1928, pp. 891 ff.

[2] See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, p. 2.

The origin of the name is unknown. It is said, however, that one Kârshûn (كارشون) was the first to write the Arabic language with Syriac characters. Hence Arabic written with the Syriac alphabet was called Karshûnî from the name of the man who introduced the custom.[3] According to another account Gershûnî is derived from Gershûn (جرشون), the eldest son of Moses and Zipporah, who was born in Midian.[4] His father was a stranger (גר) in Midian, and he heard there a strange language. To the Syrians Arabic was a strange language, even when it was written with Syriac letters; and therefore it was called Gershûnî. These explanations, however, are merely attempts to account for the origin of a usage whose beginning was quite forgotten.

M. Duval suggests that as Moses was believed to be the inventor of writing, so his eldest son was regarded as the originator of this particular kind of writing.[5] Gershûnî might easily become Garshûnî, and the latter might in turn be corrupted into Karshûnî.

The writing of a foreign language with a native alphabet is not unusual. The so-called Christians of St. Thomas on the Malabar coast of India write Malayalam with Syriac characters, and they know this kind of script as *gerisoni*.[6]

In like manner Latin texts were sometimes spelled with Greek letters, as several extant inscriptions shew.[7] Moreover, many examples of Latin words written with Greek characters are found in the Book of Armagh, a Vulgate codex copied probably at Armagh in the early part of the ninth century.[8] There are five continuous passages of this sort, viz. the Lord's Prayer in Matthew (fol. 36), the call of Levi in Matthew (fol. 37 v.), and

[3] The first to explain the word thus were Gabriel Sionita and Faustus Naironius in the preface to their *Novum Testamentum Syriace et Arabice* (Rome, 1703). The present writer has not been able to consult this work.

[4] See Exodus 2: 22. The name is here pointed جيرشوم in the Peshîṭṭâ text. The Assemanis derive the word from garshûn, which according to them means *alien* or *foreign*. See S. E. and J. S. Assemani, *Bibliothecae Apostolicae Vaticanae Codicum Manuscriptorum Catalogus* (Rome, 1756-1759), Pars I, Tomus II, pp. xxiii f.

[5] See R. Duval, *Traité de grammaire syriaque* (Paris, 1881), p. 11, note 1.

[6] See J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), I, pp. 11 and 91 f.

[7] See e. g. *Corpus Inscriptionum Latinarum* (Berlin, 1863-), VI, Nos. 3008, 11933, 20294, and 22176; X, Nos. 2145 and 6608; and H. Dessau, *Inscriptiones Latinae Selectae* (Berlin, 1892-1916), II, 2, p. 1000 (No. 8757).

[8] See J. Gwynn, *The Book of Armagh* (Dublin and London, 1913), pp. cxxiv f.

three subscriptions (foll. 53 v. and 222 v.).[9] Single words and parts of words are often spelled with Greek letters, e. g. AMBYΛANC, HCTωTЄ, MHNCЄ, ΠATPЄM, ΠPOΦHTAC, Hcce, Hgo, and Hrant. The scribe's failure to distinguish between long and short vowels proves that he knew very little Greek.

Conversely some inscriptions have been discovered which contain Greek texts written with Latin characters.[10] A Graeco-Armenian papyrus was found in Egypt in 1892. The words are Greek and the letters are Armenian. The contents are very miscellaneous—simple sentences, the conjugation of ἔχω in the present indicative active, and a number of substantives. The writer, who may have been a soldier stationed in Egypt, was an Armenian; and the papyrus is an exercise which he wrote when he was learning Greek. It measures 19 cm. × 16 cm., and it apparently dates from the first half of the seventh century after Christ. It may be the earliest extant example of Armenian handwriting.[11] The present writer has seen a Graeco-Turkish manuscript of the Four Gospels in which the Turkish text is spelled with Greek characters.[12] There are two columns on each page, the Turkish script being in the one on the right and the Greek in the one on the left. The codex was copied in 1724 A. D.

XVI

PERIODS IN THE HISTORY OF SYRIAC HANDWRITING

Estrangelâ manuscripts may be divided into three classes:

Period I. From 400 A. D. to the middle of the seventh century after Christ.[1]

[9] There are two subscriptions on fol. 53 v., the second one being partly obliterated. See J. Gwynn, *op. cit.*, p. cxvi.

[10] See e. g. *Corpus Inscriptionum Latinarum*, IV, No. 4519; VI, Nos. 20616 and 21617; and XIV, No. 603; and H. Dessau, *op. cit.*, II, 1, p. 306 (No. 5141); and II, 2, p. 997 (No. 8750).

[11] See G. Cuendet in *Annuaire de l'Institut de Philologie et d' Histoire Orientales et Slaves* (Université Libre de Bruxelles), V (Mélanges Émile Boisacq), pp. 219 ff.; id. in *Handes Amsorya*, LII, pp. 57 ff.; and M. Leroy in *Byzantion*, XIII, 2, pp. 513 ff.

[12] Jerusalem, Greek Patriarchal Library, Τάφου 62 (1325 Gregory). For a description and facsimile of the manuscript see W. H. P. Hatch, *The Greek Manuscripts of the New Testament in Jerusalem* (Paris, 1934), Plate LXV.

[1] See Plates I-XLII.

In this period the letters are well formed and clear, and the hand is strong and legible. The best writing produced during these two and a half centuries is characterized by lightness, grace, and simple elegance.

It is a striking and interesting fact that no dated Syriac codices are extant which were written between 621-622 and 682 A. D.—a period of sixty years. It is difficult to believe that this is entirely the result of accident. On the contrary it is probably due to the political unrest which prevailed in Syria during those years. From 622 to 627 A. D. the country was harassed by the campaigns which the Emperor Heraclius made against the Persians, and soon after the defeat and death of Chosroes II the Arabs appeared on the Syrian frontier. Within a short time they invaded Syria; and Damascus, Aleppo, Antioch, and other cities fell speedily into their hands. By the year 638 the conquest of the country was complete.

'Omar, the caliph of the conquests, was murdered in 644 A. D. Under 'Othmân (644-656 A. D.) and 'Alî (656-661 A. D.), who both met violent deaths, there was much internal strife and warfare throughout the Moslem world. Mu'âwiya I (661-680 A. D.), a member of the Meccan aristocracy, was governor of Syria, Palestine, and Mesopotamia. After the murder of 'Alî in the year 661 he obtained the caliphate and became the founder of the Omayyad dynasty. Both as governor and as caliph Mu'âwiya displayed much vigour and ability, but he was almost continually engaged in controversy or war. Such conditions tended to produce turmoil, and turmoil is always inimical to the arts of peace.

On the other hand Christianity, like Judaism and Zoroastrianism, was recognized as a book-religion by the Moslems; and consequently Christians were treated with tolerance, and they were not forced to accept Islâm. Many of them occupied governmental positions, and some found favour in the eyes of the Arabs and rose to posts of confidence and responsibility. They enjoyed the protection and security afforded by a settled government.

Period II. From the middle of the seventh century after Christ to 900 A. D.[2]

In this period the handwriting is clear and legible, but it has less lightness and grace than the best writing of the preceding epoch. However, no sign of decadence is discernible.

Period III. From 900 A. D. to the middle of the thirteenth century.[3]

[2] See Plates XLIII-LXX.
[3] See Plates LXXI-XCIII.

This is a period of decline. The letters are often heavy and angular, and the writing is stiff and lacking in grace. Sometimes it gives the impression of too great condensation, and sometimes carelessness on the part of the scribe is manifest. This deterioration, however, was by no means universal; for some of the better written codices of this epoch closely resemble some of those which were copied in the second period.[4] After the middle of the thirteenth century the Eṣtrangelâ hand seems to have gone out of general use. Nevertheless, it continued to be employed in the region of Ṭûr-'Abdîn as late as the third quarter of the sixteenth century.[5]

Serṭâ manuscripts may be divided into two classes:

Period I. From 700 A. D. to 1100 A. D.[6]

During these four centuries the more carefully written specimens of the Serṭâ script are clear and legible.[7] Sometimes, however, the writing is more condensed and harder to read.[8] In some codices ܟ, ܡ, and ܙ are made in the Eṣtrangelâ manner.[9]

Period II. From 1100 A. D. to the end of the sixteenth century.[10]

In this period, as in the preceding one, the more carefully executed manuscripts are clear and legible.[11] Some, however, shew haste or carelessness on the scribe's part.[12] ܝ, ܣ, and ܥ ordinarily have the Serṭâ form.

Nestorian codices may be divided into two classes:

Period I. From 600 A. D. to the middle of the thirteenth century after Christ.[13]

During these six hundred and fifty years the Nestorians used the Eṣtrangelâ script with the Nestorian vowel points. Some of the texts produced in this epoch are remarkably clear and legible, and they are not inferior in workmanship to Eṣtrangelâ writing of the same age.[14] Sometimes, however, as was inevitable, the copyists were less careful or skillful.[15]

[4] See e. g. Plates LXXVI, LXXX, and XCI.
[5] See Plate XCIV.
[6] See Plates XCV-CXXIV.
[7] See e. g. Plates XCV, XCVII, CXIII, and CXVIII.
[8] See e. g. Plates XCVIII, CV, and CXI.
[9] See e. g. Plates CI, CVII, CVIII, CXII, and CXIX.
[10] See Plates CXXV-CLIX.
[11] See e. g. Plates CXXIX, CXXX, CXXXI, CXXXIX, and CLVI.
[12] See e. g. Plates CXXV, CXXXIII, CXXXIV, CXLII, and CXLIII.
[13] See Plates CLX-CLXXII.
[14] See e. g. Plates CLX, CLXIV, CLXVII, CLXVIII, CLXIX, and CLXXII.
[15] See e. g. Plates CLXIII and CLXVI.

Period II. From the middle of the thirteenth century after Christ to the end of the sixteenth century.[16]

Throughout this period both the Estrangelâ [17] and Serṭâ [18] styles of writing were employed by Nestorian scribes, and in some manuscripts both kinds of letters were used.[19] The best written specimens are of the Estrangelâ type.[20]

Melkite codices may be divided into three classes:

Period I. From the middle of the eleventh century after Christ to 1418 A. D.[21]

During these centuries the Melkite hand was at its best. Although it is not particularly beautiful, it is clear and legible; and it compares favourably with many examples of the Serṭâ script produced in the same epoch.[22]

Period II. From the middle of the fifteenth century after Christ to the end of the fifteenth century.[23]

In this period the character of the Melkite hand suffered a decline. The letters are often stiff and angular, and the writing sometimes has an appearance of carelessness.

Period III. From the middle of the sixteenth century after Christ to the end of the sixteenth century.[24]

In this half-century the character of the Melkite script improved. The letters are carefully formed, and the writing is neat and regular.

The three specimens of the Palestinian style of writing which are contained in the present collection are the only dated Palestinian manuscripts known to the writer.[25] They were all copied within a period of less than ninety years, so that little development in the script is discernible. The latest of them, however, is less well written than either of the earlier examples of this hand.[26]

[16] See Plates CLXXIII-CLXXXIII.
[17] See e. g. Plates CLXXIV, CLXXIX, and CLXXXIII.
[18] See e. g. Plates CLXII, CLXXVII, and CLXXXI.
[19] See e. g. Plates CLXXV, CLXXX, and CLXXXII.
[20] See Plates CLXXIV, CLXXIX, and CLXXXIII.
[21] See Plates CLXXXIV-CXCI.
[22] See e. g. Plates CLXXXIV, CLXXXV, CLXXXVI, and CXCI.
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PALESTINIAN

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PLATE I

411 A. D.[1]

London, British Museum, Add. MS. 12150, fol. 154.[2]

The Clementine Recognitions; [3] Titus of Bostra, Four Discourses against the Manichaeans; Eusebius, On the Theophany; [4] id., On the Confessors of Palestine; id., A Eulogy of the Confessors' Virtue; [5] and a Martyrology.

Vellum; 36.5 to 37 cm. × 28.4 to 28.6 cm.; 255 leaves; three columns; 38 to 42 lines to the column; columns ruled with lead; ink black and brown; Estrangelâ.[6] The scribe's name was Jacob, and the manuscript was written in Edessa.

The passage reproduced in the plate is taken from the work of Titus of Bostra against the Manichaeans, Discourse IV. See P. A. de Lagarde, *Titi Bostreni contra Manichaeos Libri Quatuor Syriace* (Berlin, 1859), pp. 181 f.

[1] Second Teshrîn, An. Graecorum 723. The day of the month is not given. This is probably the earliest *dated* codex in any language that is still extant.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, pp. 631 ff. (No. DCCXXVI). The date is wrongly given here as 412 A. D. It is corrected to 411 A. D. on page 1236 of Part III.

[3] There are four discourses (numbered 1, 3, 4, and 14) and a section entitled "From Tripolis in Phoenicia."

[4] This treatise is in five books.

[5] The title of this work is ܡܐܡܪܐ ܕܡܠܦܢܐ ܕܝܘܚܢܢ.

[6] ܝ and sometimes ܙ have the Serṭâ form. See *supra*, pp. 31 and 36.

PLATE II

459-460 A. D.[1]

London, British Museum, Add. MS. 14512, fol. 72.[2]

Isaiah according to the Peshîṭṭâ Version (i. e. the lower writing).

Vellum; 21.6 to 22.1 cm. × 13.8 to 14.3 cm.; 54 leaves;[3] two columns; 23 to 26 lines to the column; no trace of ruling discernible; ink brown; Estrangelâ; palimpsest.[4] A series of choral services for the principal festivals of the year, attributed to Ephraem Syrus and Jacob of Serûg,[5] has been written over the text of Isaiah in a Serṭâ hand of the tenth century.

The passage reproduced in the plate is Isaiah 16:8-17:2.

[1] An. Graecorum 771. If the month and the day of the month were given, they are no longer legible.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 250 f. (No. CCCXII); and E. Tisserant in the *Revue Biblique*, Nouvelle Série, VIII, pp. 85 ff. The codex is composed of parts of three earlier manuscripts. The first (foll. 1-35) apparently contains discourses of Jacob of Serûg, the second (foll. 36-66 and 125-144) was a volume of discourses, and the third (foll. 67-69, 72-88, and 91-124) contains the Peshîṭṭâ text of Isaiah. The first two of these manuscripts are ascribed to the sixth or seventh century by Dr. Wright. See W. Wright, *op. cit.*, Part I, p. 251.

[3] According to Dr. Wright the Isaiah manuscript consists of fifty-eight leaves. See W. Wright, *op. cit.*, Part I, p. 251. However, folia 70, 71, 89, and 90 did not form part of this codex. See E. Tisserant in *op. cit.*, Nouvelle Série, VIII, p. 86.

[4] If the colophon contained the name of the scribe and that of the place where the manuscript was written, they have perished.

[5] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

PLATE III

462 A. D.[1]

Leningrad, Public Library, Cod. Syr. 1, New Series, fol. 114v.[2]

Eusebius, The Ecclesiastical History.

Vellum; 31 cm. × 23.5 cm.; 123 leaves; two columns; 23 to 34 lines to the column;[3] columns and top lines ruled with lead; ink brownish black; Estrangelâ. The scribe's name was Isaac.[4]

The passage reproduced in the plate is taken from Eusebius's Ecclesiastical History, X, i, 4–ii, 1. See W. Wright and N. McLean, *op. cit.*, pp. 389 f.

[1] Nîsân, An. Graecorum 773. The day of the month is not given.

[2] For a description of this codex see W. Wright and N. McLean, *The Ecclesiastical History of Eusebius in Syriac* (Cambridge, 1898), pp. v f. The present writer has not seen this manuscript. For the data given above he is indebted to Mme. N. Pigulewsky of Leningrad. The photograph of fol. 114v. was obtained through the kindness of Dr. P. Jernstedt of the Asiatic Museum in the same city.

[3] According to Dr. Wright there are from 29 to 34 lines to the column. See W. Wright and N. McLean, *op. cit.*, p. v.

[4] The name of the place where the manuscript was written has been erased.

PLATE IV

463-464 A. D.[1]
London, British Museum, Add. MS. 14425, fol. 95.[2]

Genesis, Exodus, Numbers, and Deuteronomy according to the Peshîṭtâ Version.

Vellum; 27.3 cm. × 21.6 to 21.8 cm.; 230 leaves; two columns; 25 to 30 lines to the column; columns and top lines ruled with lead; ink black and brown; Eṣtrangelâ. The manuscript is the work of two copyists, one of whom wrote folia 1-115 (Genesis and Exodus) and the other folia 116-230 (Numbers and Deuteronomy). The first half of the codex was written by a deacon named John in the city of Amida. The colophon, which is in the handwriting of the first scribe, is at the end of Exodus. The date, the name of the copyist, and the name of the place where the second half was written are not given. The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is Exodus 28:4-14.

[1] An. Graecorum 775. The month and the day of the month are not given.
[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 3 ff. (No. III).

PLATE V

473 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 160, fol. 68.[2]

The Life of Simeon Stylites;[3] and Cosmas the Priest, An Epistle to Simeon Stylites.

Vellum; 22.5 to 22.6 cm. × 18.2 to 18.5 cm.; 79 leaves; two columns; 23 to 30 lines to the column; columns and top lines ruled with lead; ink black and brownish; Eṣtrangelâ.[4] This codex, which was brought to the Vatican Library from Nitria by Assemani, also contains two undated manuscripts.

The passage reproduced in the plate is taken from the Life of Simeon Stylites, 33. See S. E. Assemani, *Acta Sanctorum Martyrum* (Rome, 1748), Pars II, pp. 376 f.

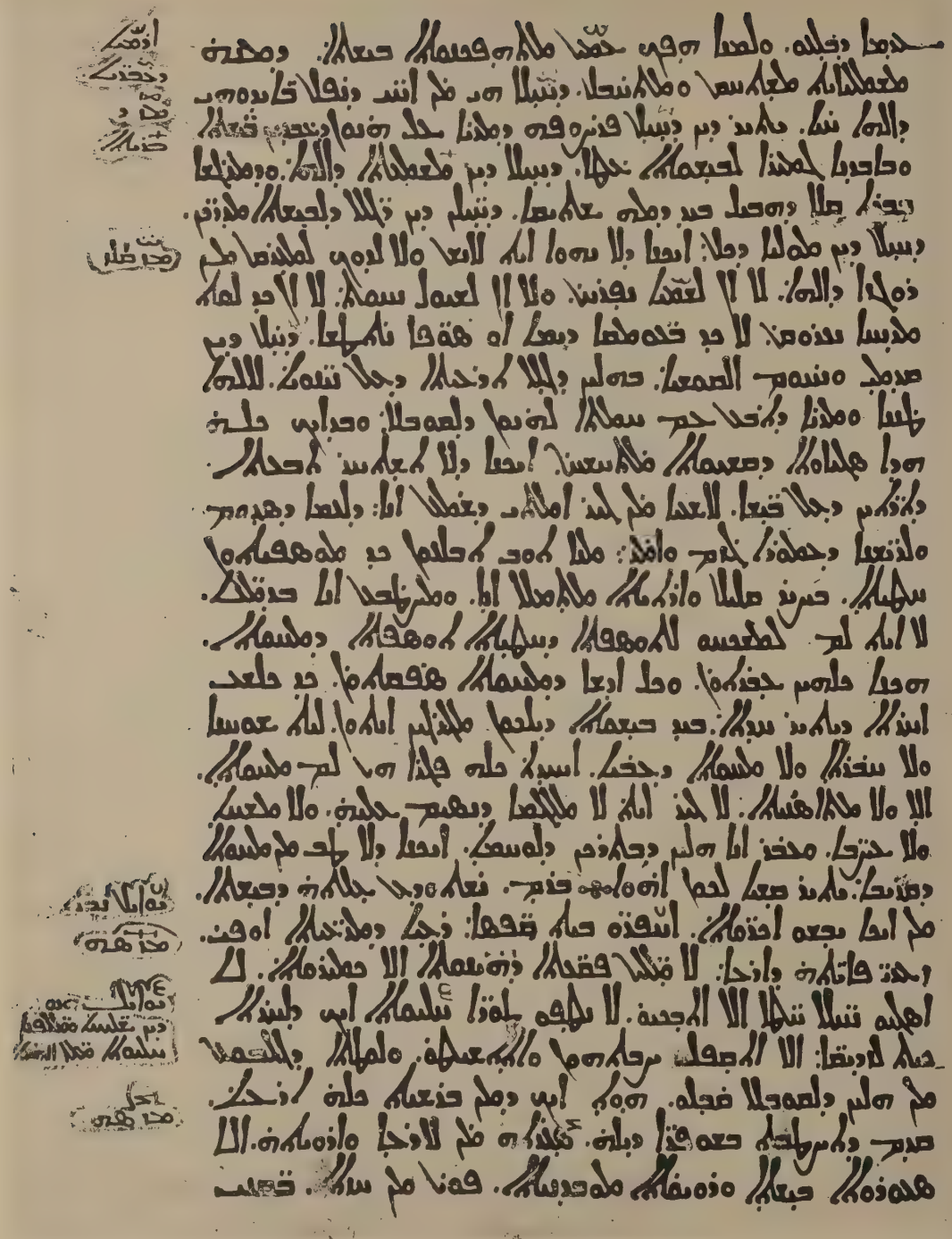
[1] Nîsân 17, An. Antiochensium 521. The Antiochian era began in 49 B. C.; and, as in the Syro-Macedonian year, September 1 was the first day of the year until the death of Julian the Apostate in 363 A. D. Thereafter, however, the Antiochian year, like the Seleucid, seems to have begun on October 1. See F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie* (Leipzig, 1906-1914), III, pp. 31 f. and 43 f.

[2] For a description of this codex see S. E. and J. S. Assemani, *Bibliothecae Apostolicae Vaticanae Codicum Manuscriptorum Catalogus* (Rome, 1756-1759), Pars I, Tomus III, p. 319.

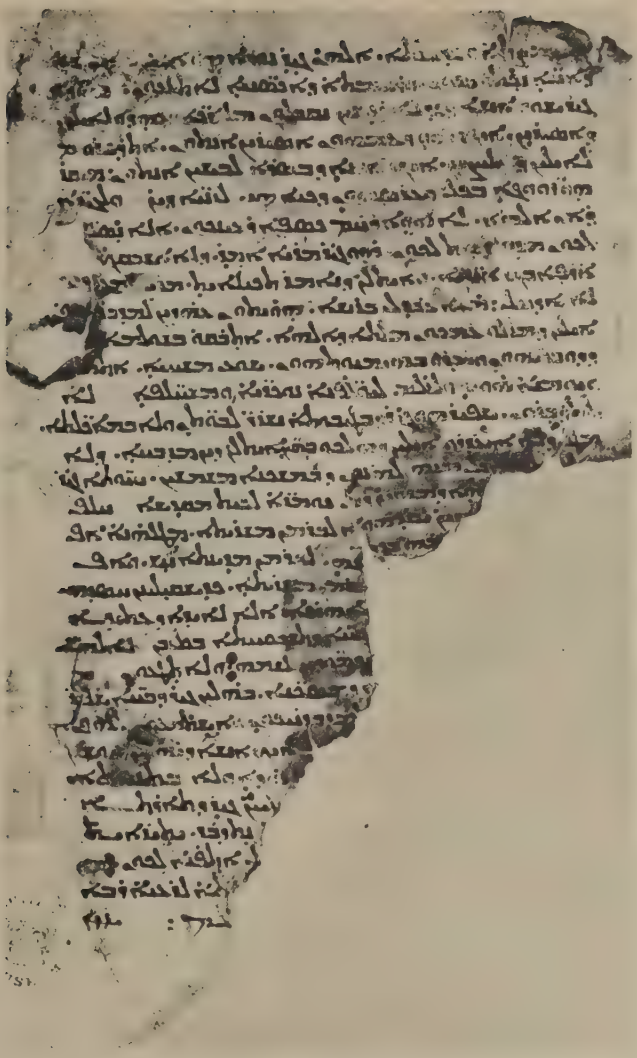
[3] The Life is entitled Exploits (ܥܒܕ̈ܐ ܢܒܝܐ), and it is anonymous. Assemani mistakenly ascribes it to Cosmas. See S. E. Assemani, *Acta Sanctorum Martyrum* (Rome, 1748), Pars II, p. 227. See W. Wright, *A Short History of Syriac Literature* (London, 1894), p. 56; and A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 61.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 160, folio 68

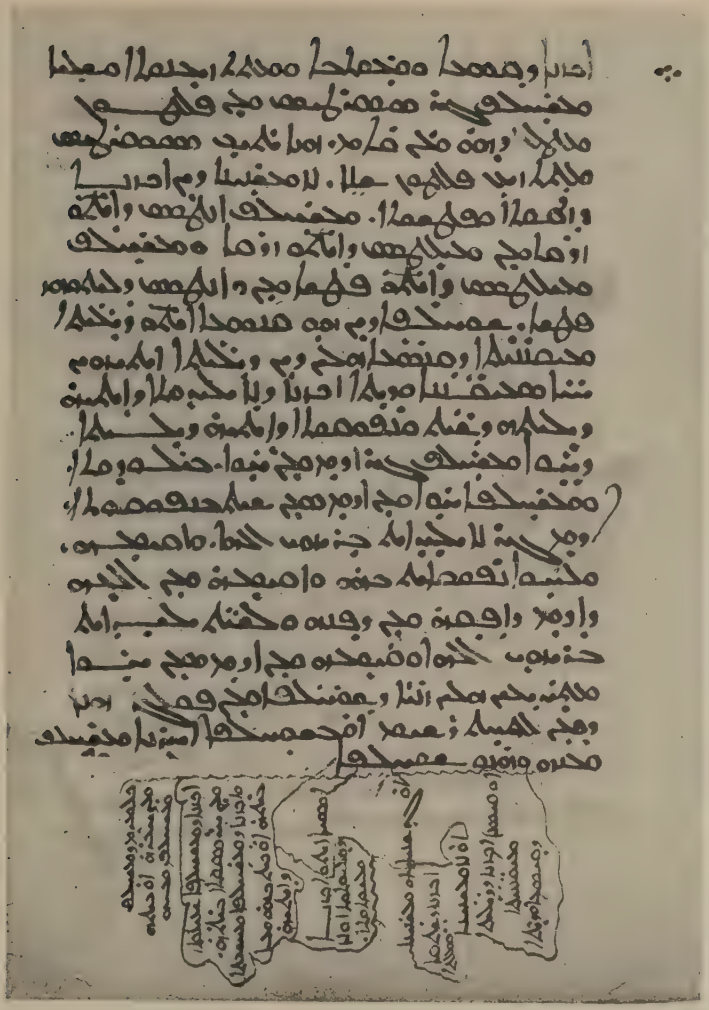


London, British Museum
Add. MS. 14548, folio 40

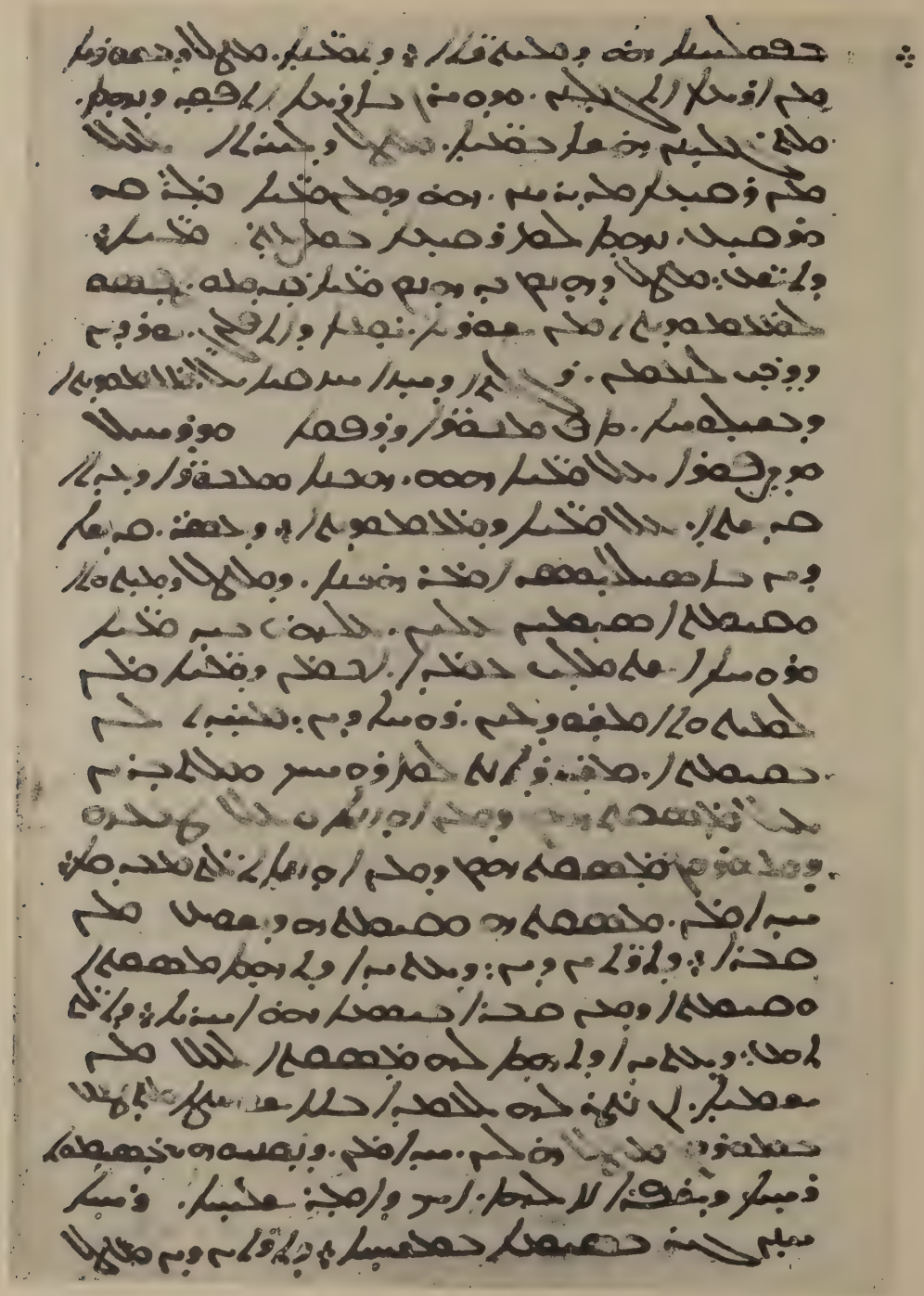


London, British Museum
Add. MS. 14666, folio 56

London, British Museum
Add. MS. 14647, folio 117



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 147, folio 43v.



London, British Museum
Add. MS. 21210, folio 139v.

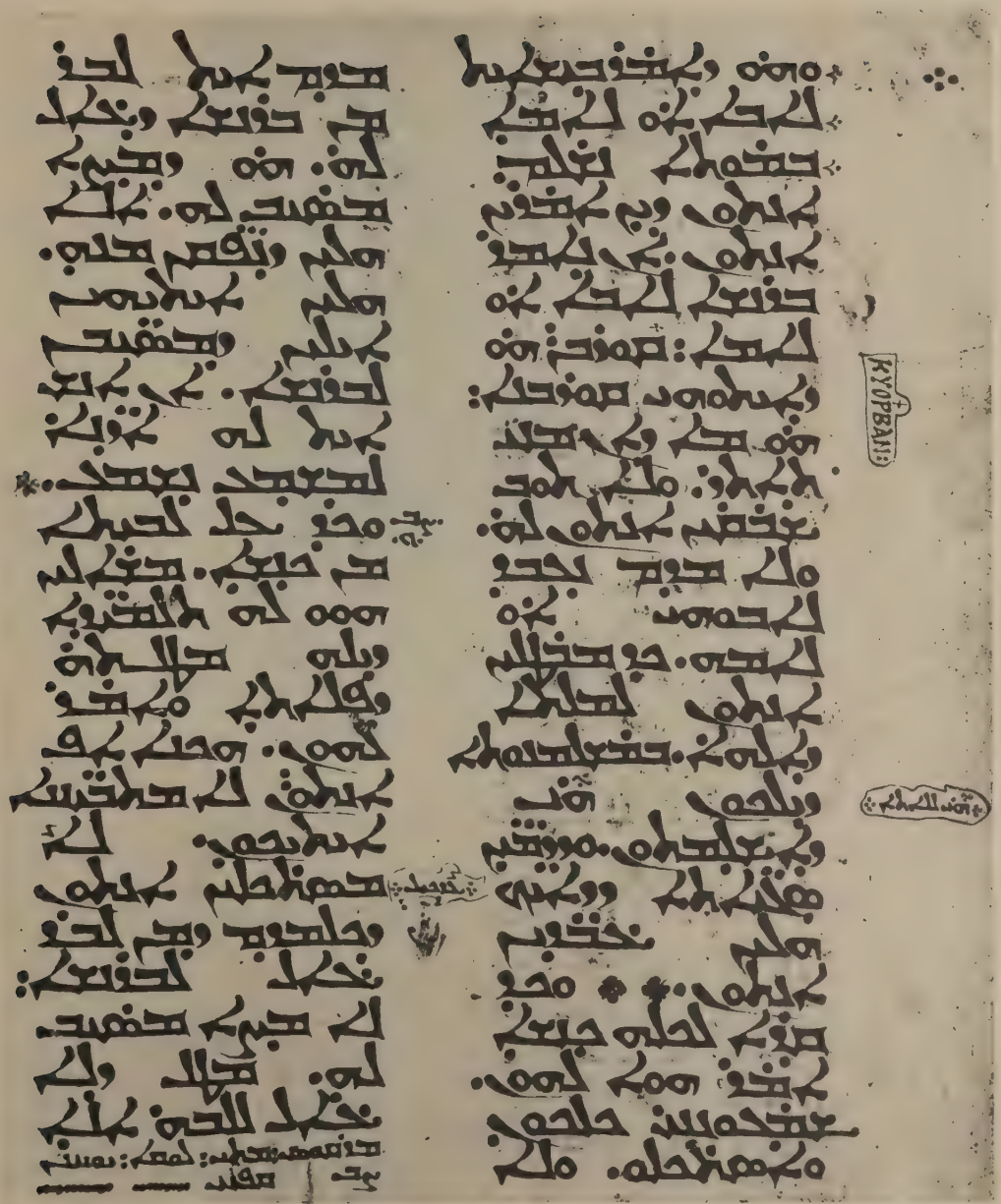
London, British Museum
Add. Ms. 12150, folio 154

459-460 A. D.

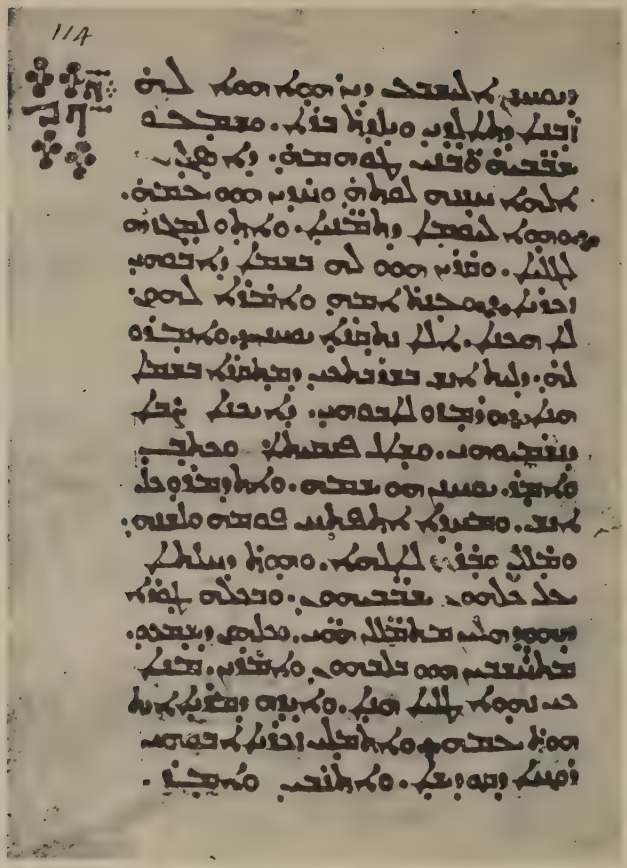
London, British Museum
Add. MS. 14512, folio 72

Leningrad, Public Library
Cod. Syr. 1, New Series, folio 114v.

London, British Museum
Add. MS. 14425, folio 95



London, Library of A. Chester Beatty, Esq.
Cod. Syr. 3, folio 90v.



Paris, Bibliothèque Nationale
Cod. Syr. 40, folio 114

PLATE VI

474 A. D.[1]

London, British Museum, Add. MS. 17182 (foll. 1-99), fol. 14.[2]

Aphraates, Homilies I-X.[3]

Vellum; 25.7 to 25.9 cm. × 20.5 to 21.2 cm.; 99 leaves; two columns; 23 to 26 lines to the column; columns ruled with lead; ink black and brown; Estrangelâ. The manuscript was written in Edessa.[4]

The passage reproduced in the plate is taken from Aphraates's Homily II, §§ 5 *fin.* and 6. See W. Wright, *The Homilies of Aphraates* (London and Edinburgh, 1869), pp. ܟܒ f.

[1] Îlûl, An. Graecorum 785. The day of the month is not given.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, pp. 403 f. (No. DXXIX).

[3] For the titles of these see W. Wright, *op. cit.*, Part II, p. 403.

[4] The name of the scribe is not given.

PLATE VII

509 A. D.[1]

London, British Museum, Add. MS. 14542, fol. 40.[2]

Basil, On the Holy Spirit.

Vellum; 24.5 cm. × 20 cm.; 94 leaves; two columns; 23 to 29 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe's name was Jacob, and he was probably a native or resident of Amida.[3] The manuscript was written in the Convent of ܩܕܡܐ. This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Basil's work entitled Περὶ τοῦ ἁγίου πνεύματος, XIV, 33. For the Greek text see Migne, *Patr. Gr.*, XXXII, cols. 125 ff.; and C. F. H. Johnston, *The Book of Saint Basil the Great on the Holy Spirit* (Oxford, 1892). p. 72.

[1] Nîsân 15, An. Graecorum 820.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 416 ff. (No. DXLVII).

[3] The scribe's name is followed by the word ܩܪܝܒܐ, which was probably meant for ܩܛܪܝܒܐ. See W. Wright, *op. cit.*, Part II, p. 417.

London, British Museum
Add. MS. 14542, folio 40

London, British Museum
Add. MS. 17126, folio 24

PLATE VIII

510-511 A. D.[1]

London, British Museum, Add. MS. 17126, fol. 24.[2]

Philoxenus of Mabbûg, Commentary on Matthew and on Luke (fragments).

Vellum; 27.2 to 27.4 cm. × 17.2 to 17.4 cm.; 38 leaves; one column; 26 to 28 lines to the page; columns and top lines ruled with lead; ink black and brown; Eṣtrangelâ. The manuscript was written in Mabbûg.[3]

The passage reproduced in the plate is taken from the commentary of Philoxenus on Luke 2: 40. The commentaries of Philoxenus have apparently not been published.

[1] An. Graecorum 822. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, p. 526 (No. DCLXXIV).

[3] The name of the scribe is not given.

PLATE IX

512 A. D.[1]

London, British Museum, Add. MS. 17182 (foll. 100-175), fol. 134v.[2]

Aphraates, Homilies XIII-XXII; [3] and id., The Treatise on the Cluster.[4]

Vellum; 25.9 cm. × 20.7 to 21 cm.; 76 leaves; two columns; 34 to 41 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ.[5]

The passage reproduced in the plate is taken from Aphraates's Homily XIX, §§ 4 *fin.* and 5. See W. Wright, *The Homilies of Aphraates* (London and Edinburgh, 1869), pp. ܫܡܛ ff.

[1] Second Kânûn, An. Graecorum 823. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 404 f. (No. DXXX).

[3] For the titles of these see W. Wright, *op. cit.*, Part II, p. 404.

[4] The title of this outline of Old Testament history is derived from Isaiah 65: 8.

[5] The name of the scribe and that of the place where the manuscript was written are not given.

London, British Museum
Add. MS. 17182 (foll. 100-175), folio 134v.

London, British Museum
Add. MS. 14571, folio 64

PLATE X

518 A. D.[1]

London, British Museum, Add. MS. 14571, fol. 64.[2]

Ephraem Syrus, Sixteen Hymns on the Nativity; id., Ten Hymns on Lent; id., Two Hymns on the Lord's Supper; id., Six Hymns on the Crucifixion; id., Three Hymns on Palm Sunday; id., Two Hymns on the Tables of the Law; id., Six Hymns on Adam and Eve; id., Three Hymns on Long-suffering, Freewill, Grace, and Justice; id., Twenty-three Hymns on Various Subjects; id., Fifteen Hymns on Paradise; and id., Four Hymns on Julian the Apostate.[3]

Vellum; 23.9 to 24.3 cm. × 15.5 cm.; 114 leaves; two columns; 29 to 37 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Julian, and he was an Edessene.[4] The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from Ephraem's Sermones adversus Scrutatores, No. XII. See Petrus Benedictus and S. E. Assemani, *Sancti Patris Nostri Ephraem Syri Opera Omnia* (Rome, 1737-1743), III (Syriace et Latine), pp. 26 f.[5]

[1] Second Teshrîn, An. Apameae 830. The day of the month is not given. The era of Apamea was the same as the Seleucid. See *Chronicon Paschale* ad Ol. 117, 3 = 310 B. C. (ed. L. Dindorf [Bonn, 1832] I, p. 323): *ἀπὸ τούτων τῶν ὑπάτων* [Rullo et Rutilio cons.] *ψηφίζονται τὰ ἔτη τῶν Συρομακεδόνων, ἤγουν καὶ Ἀπαμέων, εἰς τὸ πασχάλιν.*

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 410 ff. (No. DXXXIX).

[3] The subscription (on fol. 114) erroneously mentions five hymns on Julian.

[4] The name of the place where the manuscript was written is not given.

[5] Petrus Benedictus, a member of the Society of Jesus, was a Maronite scholar whose Arabic name was Buṭrus Mubarrak.

PLATE XI

522 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 111, fol. 118v.[2]

Ephraem Syrus, Fifty-two Hymns on the Church; id., Fifty-one Hymns on Virginity; id., Eighty-seven Hymns on the Faith; id., Fifty-six Hymns against Heresies; and id., Fifteen Hymns on Paradise.

Vellum; 31.5 cm. × 24.2 to 24.4 cm.; 142 leaves; three columns; 39 to 46 lines to the column; columns and top lines ruled with lead; ink black and brownish; Estrangelâ.[3]

The passage reproduced in the plate is taken from Ephraem's Sermones adversus Haereses, No. XXXVII. See Petrus Benedictus and S. E. Assemani, *Sancti Patris Nostri Ephraem Syri Opera Omnia* (Rome, 1737-1743), II (Syriace et Latine), pp. 522 ff.[4]

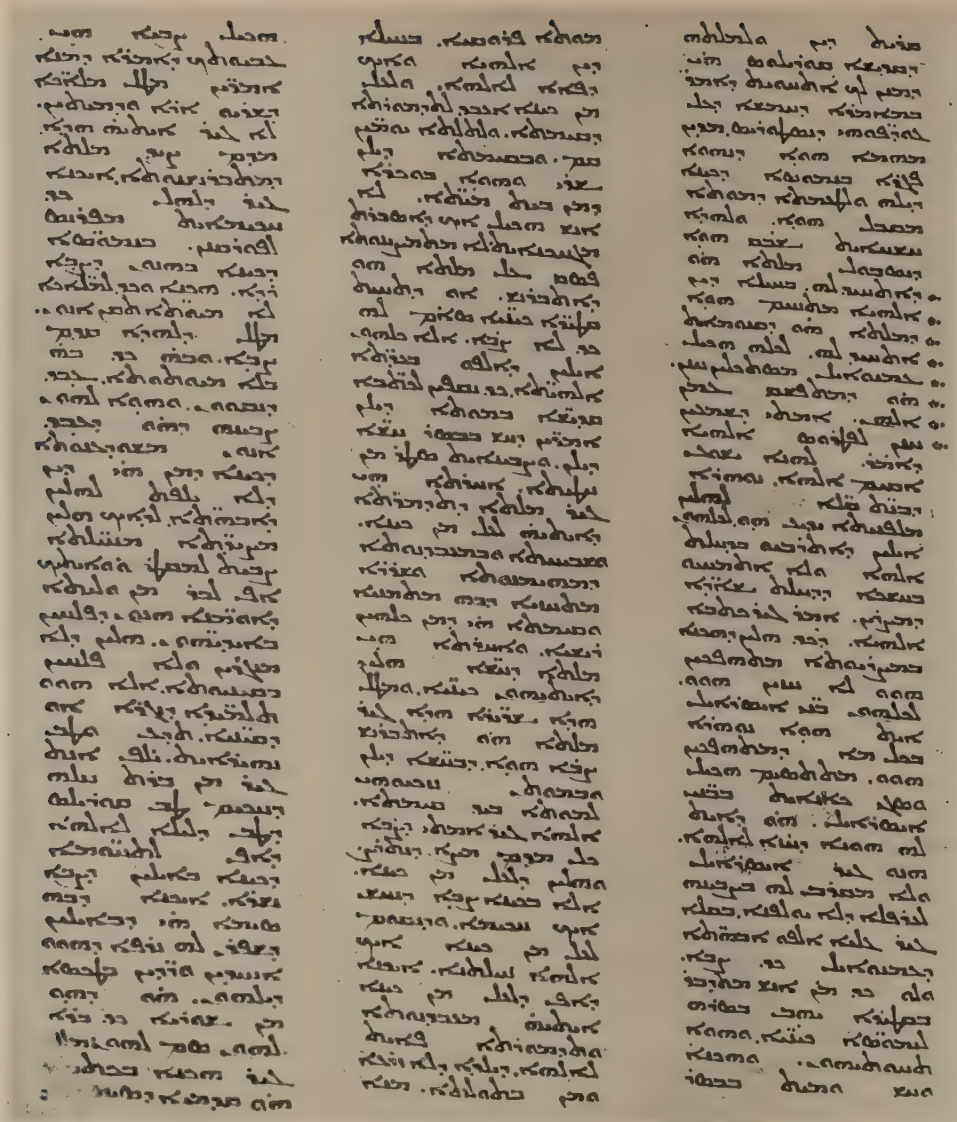
[1] First Kânûn 21, An. Graecorum 834.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 77 ff.

[3] The name of the scribe and that of the place where the manuscript was written are not given.

[4] Petrus Benedictus, a member of the Society of Jesus, was a Maronite scholar whose Arabic name was Buṭrus Mubarrak.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 111, folio 118v.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 140, folio 95v.

PLATE XII

528 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 140, fol. 95v.[2]

Paul of Callinicus, A Preface on the Manifold Meaning of Corruption; Julian of Halicarnassus, A Letter to Severus of Antioch; Severus of Antioch, A Reply to Julian of Halicarnassus; Julian of Halicarnassus, A Second Letter to Severus of Antioch; Severus of Antioch, A Reply to Julian of Halicarnassus; Julian of Halicarnassus, A Third Letter to Severus of Antioch; Severus of Antioch, A Letter to Julian of Halicarnassus; id., A Discourse addressed to Julian of Halicarnassus; Eight Questions of Heretics and the Defence of the Orthodox; [3] Severus of Antioch, A Letter to the Eastern Monks; id., A Book against the Appendix of Julian of Halicarnassus; Ten Anathemas of Julian of Halicarnassus and the Refutations of Severus of Antioch; [4] and Severus of Antioch, A Long Extract from the Philalethes.[5]

Vellum; 28.9 to 29 cm. × 22.9 to 23 cm.; 145 leaves; three columns; 44 to 50 lines to the column; columns and top lines ruled with lead; ink black and brownish; Estrangelâ. The manuscript was written in Edessa.[6] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from the work of Severus of Antioch against the Appendix of Julian of Halicarnassus. The Greek original of this work is lost, and the Syriac translation has apparently not been published.

[1] Nîsân, An. Graecorum 839. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 223 ff.

[3] For these questions see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 227 f.

[4] For these anathemas see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 230 f.

[5] The colophon (on fol. 145v.) also mentions a work of Severus against the Manichaeans.

[6] The name of the scribe is not given.

PLATE XIII

528-529 to 537-538 A. D.[1]

London, British Museum, Add. MS. 14459 (foll. 67-169), fol. 82.[2]

The Gospels of St. Luke and St. John according to the Peshîṭtâ Version. Vellum; 20 to 20.1 cm. × 12.4 to 12.7 cm.; 103 leaves; one column; 25 to 27 lines to the page; columns and top lines ruled with lead; ink brown and black; Eṣtrangelâ.[3]

The passage reproduced in the plate is Luke 6: 32-40.

[1] Dr. Wright gives the year as . . . ܫܢܬ ܚܡܫ ܡܐܐ ܘܥܣܪܝܢ ܘܬܫܥ. See W. Wright, *op. cit.*, Part I, p. 68. Since in all probability the Seleucid system of dating was used, the copying of the manuscript falls within the period 528-538 A. D. The present writer, however, was able to read only ܒܫܒܛ. The name of the month has perished; and if the day of the month was given, it also is lost.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 67 f. (No. CI).

[3] If the name of the scribe and that of the place where the manuscript was written were given, they have perished.

London, British Museum
Add. MS. 14459 (foll. 67-169), folio 82

London, British Museum
Add. MS. 14445, folio 15

PLATE XIV

532 A. D.[1]

London, British Museum, Add. MS. 14445, fol. 15.[2]

Daniel according to the Peshîṭtâ Version.

Vellum; 24.8 to 25.1 cm. × 19.3 to 19.5 cm.; 48 leaves; two columns; 20 to 22 lines to the column; columns and top lines ruled with lead; ink black; Estrangelâ.[3] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D

The passage reproduced in the plate is Daniel 3: 67-81. The Syriac text of the Song of the Three Holy Children is given in Walton's *Polyglot* (London, 1657), IV, Historia Susannae, etc., pp. 11 ff.

[1] Îyâr 28, An. Graecorum 843.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 26 f. (No. XLI).

[3] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XV

532 A. D.[1]

London, British Museum, Add. MS. 17176, fol. 49.[2]

The Historia Monachorum.

Vellum; 23 to 23.6 cm. × 14.4 to 14.9 cm.; 98 leaves; two columns; 29 to 34 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Elias.[3] The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from the Historia Monachorum, XXI, 8-12. See E. Preuschen, *Palladius und Rufinus* (Giessen, 1897), pp. 81 f.

[1] Ḥazîrân 14, An. Bostrenorum 427. The era of Bostra, which was also known as the Arabian or the Damascene era, began on March 22, 105 A. D. See F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie* (Leipzig, 1906-1914), III, pp. 34 and 49 f.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1072 f. (No. DCCCCXXIV).

[3] The name of the place where the manuscript was written has perished.

London, British Museum
Add. MS. 17176, folio 49

London, British Museum
Add. MS. 14479, folio 93v.

PLATE XVI

533-534 A. D.[1]
London, British Museum, Add. MS. 14479, fol. 93v.[2]

The Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 22.1 to 22.6 cm. × 13.1 to 13.6 cm.; 101 leaves; one column; 25 to 33 lines to the page; columns and top lines ruled with lead; ink brown; Estrangelâ. The manuscript was written in Edessa.[3]

The passage reproduced in the plate is Hebrews 7: 4-18.

[1] An. Graecorum 845. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, p. 86 (No. CXXXV).

[3] The name of the scribe is not given.

PLATE XVII

534 A. D.[1]

Milan, Biblioteca Ambrosiana, in paper folder No. 22, fol. 171.[2]

Palladius, The Historia Lausiaca.[3]

Vellum; 25.1 cm. × 16.9 cm.; 5 leaves; two columns; 29 to 32 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ.[4]

The passage reproduced in the plate is taken from the Historia Lausiaca of Palladius, Chapter XVIII. For the Greek text see Dom C. Butler in *Texts and Studies*, VI, 2, pp. 52 f.; and Migne, *Patr. Gr.*, XXXIV, col. 1058.

[1] Ḥazîrân 10, An. Graecorum 845.

[2] This codex has not been described more fully.

[3] The title "Vita S. Macarii" is given on the paper folder.

[4] The latter part of the colophon has been erased. Hence if the name of the scribe and that of the place where the manuscript was written were given, they have perished.

Milan, Biblioteca Ambrosiana
in paper folder No. 22, folio 171

London, British Museum
Add. MS. 14530, folio 66

PLATE XVIII

535 A. D.[1]

London, British Museum, Add. MS. 14530, fol. 66.[2]

The Acts of the Second Council of Ephesus.[3]

Vellum; 22.3 to 22.5 cm. × 13.8 to 14 cm.; 108 leaves; one column; 27 to 34 lines to the page; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe's name was John, and the manuscript was written in the Convent of Mâr Eusebius in ܩܕܝܫܐ ܩܣܛܠ near Apamea.

The passage reproduced in the plate is taken from a letter written by Theodoret, Bishop of Cyrus.[4] See J. Flemming, *Akten der ephesinischen Synode vom Jahre 449* in *Abhandlungen der Königlichen Gesellschaft der Wissenschaften zu Göttingen*, Philologisch-historische Klasse, Neue Folge, XV, p. 96. For an English translation see S. G. F. Perry, *The Second Synod of Ephesus* (Dartford, 1881), pp. 227 f.

[1] Iyâr 10, An. Graecorum 846.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 1027 ff. (No. DCCCCV).

[3] For the various letters, actions, depositions, etc. contained in these Acts see W. Wright, *op. cit.*, Part II, pp. 1027 ff.

[4] The marks in the margin indicate scriptural quotations. The biblical passages quoted are Acts 2: 22 and Isaiah 53: 3 f. (LXX).

PLATE XIX

540-541 A. D.[1]

London, British Museum, Add. MS. 17107, fol. 24v.[2]

Ezekiel according to the Peshîṭṭâ Version.

Vellum; 25.2 to 25.6 cm. × 19.9 to 20.3 cm.; 70 leaves; two columns; 22 to 27 lines to the column; columns and top lines ruled with lead; ink brownish; Eṣtrangelâ. The manuscript was written in Edessa.[3]

The passage reproduced in the plate is Ezekiel 18: 24-32.

[1] An. Graecorum 852. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 23 f. (No. XXXVIII).

[3] The name of the scribe is not given.

London, British Museum
Add. MS. 17107, folio 24v.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 12, folio 15v.

PLATE XX

548 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 12, fol. 15v.[2]

The Four Gospels according to the Peshîṭtâ Version.

Vellum; 30.3 to 30.4 cm. × 23.6 cm.; 204 leaves; two columns; 22 to 24 lines to the column; columns and top lines ruled with lead; ink black and brown; Eṣtrangelâ. The manuscript was written in Edessa.[3] It has been much damaged by water or dampness.

The passage reproduced in the plate is Matthew 9: 18-28.

[1] Tâmmûz, An. Graecorum 859. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 27 ff.

[3] The name of the scribe is not given.

PLATE XXI

550-551 A. D.[1]

London, British Museum, Add. MS. 14610, fol. 40v.[2]

Proclus of Constantinople, A Discourse on the Faith; Basil, A Homily on Deuteronomy XV, 9; Testimonies from the Writings of Gregory Thaumaturgus, Basil, John Chrysostom, and Proclus of Constantinople, which were read at the Council of Ephesus; A Collection of Canons; [3] John Chrysostom, The Second Epistle to Theodore and Three Discourses on the Prodigal Son; The Creed of Severus of Antioch; and Jacob of Serûg,[4] Three Metrical Discourses [5] and a Funeral Sermon.

Vellum; 25.1 to 25.7 cm. × 17 to 17.5 cm.; 87 leaves; two columns; 26 to 33 lines to the column; columns and top lines ruled with lead; ink brown and black; Eṣtrangelâ.[6]

The passage reproduced in the plate is taken from Basil's Homily on Deuteronomy XV, 9, § 5. For the Greek text see Migne, *Patr. Gr.*, XXXI, col. 209.

[1] On fol. 1 there is a table (لحسبه) for finding the days of various festivals, etc.; and this table begins with the Seleucid year 862. Hence the manuscript was probably copied in this year. The month and the day of the month in which it was finished are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 638 f. (No. DCCXXVIII).

[3] For the titles of these canons see W. Wright, *op. cit.*, Part II, p. 639.

[4] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[5] For the titles of these metrical discourses see W. Wright, *op. cit.*, Part II, p. 639.

[6] The name of the scribe and that of the place where the manuscript was written are not given.

London, British Museum
Add. MS. 14610, folio 40v.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 112, folio 46

PLATE XXII

552 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 112, fol. 46.[2]

Ephraem Syrus, Hymns.[3]

Vellum; 24.4 to 24.5 cm. × 15.5 to 15.6 cm.; 93 leaves; one column; 22 to 26 lines to the page; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Barlâhâ, and he was an Edessene.[4]

The passage reproduced in the plate is taken from Ephraem's First Hymn on the Nativity. See Petrus Benedictus and S. E. Assemani, *Sancti Patris Nostri Ephraem Syri Opera Omnia* (Rome, 1737-1743), II (Syriace et Latine), p. 401.[5]

[1] Shebâṭ 20, An. Graecorum 863.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 79 ff.

[3] The codex contains thirty hymns—fifteen on Paradise and fifteen on the Nativity.

[4] The name of the place where the manuscript was written is not given. However, the scribe lived in Sarmîn; and he wrote the manuscript for the Convent of Mâr Daniel in ܣܪܡܝܢ.

[5] Petrus Benedictus, a member of the Society of Jesus, was a Maronite scholar whose Arabic name was Buṭrus Mubarrak.

PLATE XXIII

553 A. D.[1]

London, British Museum, Add. MS. 12166 (foll. 155-258), fol. 194v.[2]

Cyril of Alexandria, On Worship in Spirit and in Truth (Books IX-XII).

Vellum; 26.5 to 27 cm. × 21 to 21.4 cm.; 104 leaves; three columns; 27 to 34 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The manuscript was written in Edessa.[3]

The passage reproduced in the plate is taken from Cyril's work entitled Περὶ τῆς ἐν πνεύματι καὶ ἀληθείᾳ προσκυνήσεως καὶ λατρείας, X, 349 f.[4] For the Greek text see Migne, *Patr. Gr.*, LXVIII, cols. 685 ff.

[1] Îlûl 30, An. Graecorum 864.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 491 f. (No. DCXX).

[3] The name of the scribe is not given.

[4] The marks in the margin indicate scriptural quotations. The biblical passages quoted are Leviticus 4: 6-12 and John 14: 30.

London, British Museum
Add. MS. 12166 (foll. 155-258), folio 194v.

London, British Museum
Add. MS. 14558, folio 89v.

PLATE XXIV

557 A. D.[1]
London, British Museum, Add. MS. 14558, fol. 89v.[2]

John Chrysostom, Commentary on the Gospel of St. Matthew (Homilies I-XVI).

Vellum; 23.5 to 23.7 cm. × 15.7 to 16.1 cm.; 171 leaves; two columns; 28 to 32 lines to the column; columns and top lines ruled with lead; ink black; Estrangelâ.[3]

The passage reproduced in the plate is taken from Chrysostom's Commentary on the Gospel of St. Matthew, Homily X, 2.[4] For the Greek text see Migne, *Patr. Gr.*, LVII, col. 186.

[1] Nîsân 5, An. Graecorum 868.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 466 f. (No. DLXXXIII).

[3] The name of the scribe and that of the place where the manuscript was written are not given.

[4] The marks in the margin indicate a scriptural quotation. The biblical passage quoted is Acts 19: 4.

PLATE XXV

563 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 143, fol. 93.[2]

Severus of Antioch, Homiliae Cathedrales (Λόγοι Ἐπιθρόνιοι), CI-CXXV.

Vellum; 24.9 to 25 cm. × 16 to 16.2 cm.; 184 leaves; two columns; 34 to 37 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ.[3]

The passage reproduced in the plate is taken from Severus's Homily No. CXVI.[4] This homily has apparently not been published.

[1] Âb, An. Graecorum 874. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 246 ff.

[3] The name of the scribe and that of the place where the manuscript was written are not given. However, the codex was copied in the days of Mâr George, who was abbot of the Convent of Mâr John in Nairab; and the manuscript was probably written either there or in that neighbourhood.

[4] The marks in the margin indicate a scriptural quotation. The biblical passage quoted is Ezekiel 44: 18, which occurs twice in slightly varying forms. In the first case ܟܬܦܐ presupposes the LXX *βίᾳ*, and in the second ܒܥܘܬܐ represents the Hebrew בִּיזָּע. The sentence is omitted in the Peshîṭtâ.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 143, folio 93

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 137, folio 45

PLATE XXVI

564 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 137, fol. 45.[2]

Philoxenus of Mabbûg, On the Trinity and the Incarnation (three treatises).

Vellum; 24.5 cm. × 15.9 to 16.2 cm.; 162 leaves; two columns; 31 to 33 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ.[3]

The passage reproduced in the plate is taken from the work of Philoxenus On the Trinity and the Incarnation, Treatise II (Quintum: Sententia Alia). See *Corpus Scriptorum Christianorum Orientalium*, Scriptores Syri, Series Secunda, Tomus XXVII, pp. 79 f. (Syriac text).

[1] Nîsân 20, An. Graecorum 875. Cardinal Tisserant and the present writer were able to read the words: ܡܥܒܕܝܡ ܟܬܒ̈ܐ ܕ̈ܐ . ܟܕ ܕ ܕ . ܟܬܒ̈ܐ ܕ̈ܐ ܕܫܢܬ ܡܥܒܕܝܡ ܕܫܢܬ ܡܥܒܕܝܡ is given by the Assemanis. See S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 218.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 217 f.

[3] ܙ, ܡ, ܨ, and ܬ have the Serṭâ form. See *supra*, pp. 31, 32, 33, and 36. If the colophon contained the name of the scribe and that of the place where the manuscript was written, they have perished.

PLATE XXVII

564 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 104, fol. 13v.[2]

Athanasius, On the Incarnation; and Timothy of Alexandria, A Homily.

Vellum; 22.9 cm. × 14.8 to 15 cm.; 87 leaves; one column; 21 to 24 lines to the page; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe was a priest named John, an Edessene; and the manuscript was written in the Convent of Mâr Cyriacus (ܩܘܪܝܩܘܣ).

[1] The passage reproduced in the plate is taken from Athanasius's work entitled Λόγος περὶ τῆς ἐνανθρωπήσεως τοῦ Λόγου καὶ τῆς διὰ σώματος πρὸς ἡμᾶς ἐπιφανείας αὐτοῦ, 8. For the Greek text see Migne, *Patr. Gr.*, XXV, col. 109.

[1] Âb, An. Graecorum 875. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 29 ff.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 104, folio 13v.

London, British Museum
Add. MS. 17157, folio 75

PLATE XXVIII

565 A. D.[1]

London, British Museum, Add. MS. 17157, fol. 75.[2]

Jacob of Serûg,[3] Metrical Discourses.[4]

Vellum; 21.9 to 22.1 cm. × 13.8 to 14.1 cm.; 118 leaves; two columns; 23 to 29 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The manuscript was written in Edessa.[5] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Jacob's metrical discourse On the Ten Virgins. See P. Bedjan, *Homiliae selectae Mar-Jacobi Sarugensis* (Paris and Leipzig, 1905-1910), II, pp. 385 f.

[1] Shebâṭ, An. Graecorum 876. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 504 f. (No. DCXXXVI).

[3] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[4] The codex once contained ten discourses, of which eight have survived. For the titles of them see W. Wright, *op. cit.*, Part II, pp. 504 f.

[5] The name of the scribe is not given.

PLATE XXIX

569 A. D.[1]

London, British Museum, Add. MS. 14599, fol. 32.[2]

Severus of Antioch, Homiliae Cathedrales (Λόγοι Ἐπιθρόνιοι), XXXI-LIX.[3]

Vellum; 25.3 to 26.1 cm. × 16.6 to 17.2 cm.; 194 leaves; two columns; 28 to 32 lines to the column; columns and top and bottom lines ruled with lead; ink black;[4] Estrangelâ. The scribe's name was Anastasius.[5]

The passage reproduced in the plate is taken from Severus's Homily No. XXXVI.[6] This homily has apparently not been published.

[1] Îyâr, An. Graecorum 880. The day of the month is not given. The year is also given as 617 of the era of Antioch, which is equivalent to An. Graecorum 880. The Antiochian era began in 49 B. C.; and, as in the Syro-Macedonian year, September 1 was the first day of the year until the death of Julian the Apostate in 363 A. D. Thereafter, however, the Antiochian year, like the Seleucid, seems to have begun on October 1. See F. K. Ginzel, *Handbuch der mathematischen und technischen Chronologie* (Leipzig, 1906-1914), III, pp. 31 f. and 43 f.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 546 ff. (No. DCLXXXVI).

[3] This version, which is older than that of Jacob of Edessa, may have been made by Paul of Callinicus.

[4] On some of the leaves the ink has faded to a brownish colour, but it is predominantly black throughout the codex.

[5] The name of the place where the manuscript was written is not given.

[6] The marks in the margin indicate a scriptural quotation. The words marked are a conflation of I Corinthians 15: 45, 47, and John 1: 29.

London, British Museum
Add. MS. 14599, folio 32

London, British Museum
Add. MS. 14597, folio 162

PLATE XXX

569 A. D.[1]

London, British Museum, Add. MS. 14597, fol. 162.[2]

Gregory of Nyssa, The Great Catechetical Discourse; Philoxenus of Mabbûg, A Letter to the Chaste Monks of Senûn; id., Twelve Chapters against Those Who maintain Two Natures in Christ and One Person; id., Twenty Chapters against Nestorius; id., Ten Chapters against Those Who divide Our Lord after the Indivisible Union; Julius of Rome, The Fifth Epistle concerning the Union (of the Two Natures) in Christ and of the Body compounded with the Deity of God the Word; Gregory Thaumaturgus, The Faith in Parts;[3] id., A Discourse addressed to Philagrius on the Consubstantiality of the Son; Selections from the Historia Monachorum;[4] A Commentary on Ecclesiastes, XII, 1-7; John Chrysostom, A Discourse on Wealth and Poverty; id., A Prayer; The History of the Exploits of Paul the Bishop and of John the Priest; and The Victory of the Excellent Life of Serapion.

Vellum; 25.8 to 26.3 cm. × 16.9 to 17.6 cm.; 190 leaves; two columns; 32 to 38 lines to the column; columns and top lines ruled with lead; ink brown and black; Estrangelâ. The manuscript was written in the village of Sarmîn.[5]

The passage reproduced in the plate is taken from The Victory of the Excellent Life of Serapion. See P. Bedjan, *Acta Martyrum et Sanctorum* (Paris and Leipzig, 1890-1897), V, pp. 277 f.

[1] Iyâr, An. Graecorum 880. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 648 ff. (No. DCCXXX).

[3] This is the Syriac translation of Gregory's work entitled Ἡ κατὰ μέρος πίστις.

[4] On these see W. Wright, *op. cit.*, Part II, p. 650. See also Dom C. Butler in *Texts and Studies*, VI, 1, p. 93.

[5] The name of the scribe is not given.

PLATE XXXI

581 A. D.[1]

London, British Museum, Add. MS. 17169, fol. 114.[2]

John of Lycopolis,[3] A Letter to Theodulus; id., A Letter to Eutropius and Eusebius on the Spiritual Life; id., Four Discourses on the Soul and on the Distinction of the Passions of Men; id., A Discourse on Matthew V, 4; id., A Discourse shewing how a Man may be without Pride and Ostentation and Pomp and the Impulses of Arrogance; id., Another Discourse on the Same Subject; id., A Letter to a Convent of Recluses on the Peace of the Creation from the Offences Which were in It; id., A Discourse on the Dispensations of God; and id., A Letter to a Convent of His Friends on the Maintenance of Love.

Vellum; 26.8 to 27 cm. × 21 to 21.5 cm.; 126 leaves; two columns; 27 to 31 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe's name was Sergius.[4]

The passage reproduced in the plate is taken from a letter of John of Lycopolis addressed to a convent of recluses On the Peace of the Creation from the Offences Which were in It. This letter has apparently not been published.

[1] Ḥazîrân, An. Graecorum 892. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 450 ff. (No. DLXXII).

[3] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique, Dixième Série*, VIII, pp. 259 ff.

[4] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 17169, folio 114

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 138, folio 107

PLATE XXXII

581 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 138, fol. 107.[2]

Philoxenus of Mabbûg, Ten Discourses on the Thesis that One Person of the Holy Trinity became incarnate and suffered.

Vellum; 31 to 31.1 cm. × 24.3 to 24.6 cm.; 136 leaves; three columns; 38 to 42 lines to the column; columns and top lines ruled with lead; ink brown; Eṣtrangelâ.[3]

The passage reproduced in the plate is taken from the above-mentioned work of Philoxenus, Discourse X. The work has apparently not been published.

[1] Tâmmûz 30, An. Graecorum 892. The colophon (on fol. 136) is now illegible, and after several attempts the present writer was unable to decipher the date. The latter was doubtless legible in the time of the Assemanis, and it is given here as it was read by them. See S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 221.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 218 ff.

[3] If the colophon contained the name of the scribe and that of the place where the manuscript was written, they have perished.

PLATE XXXIII

584 A. D.[1]

London, British Museum, Add. MS. 12160 (foll. 1-108), fol. 74v.[2]

John Chrysostom, Commentary on 1 Corinthians (Homilies XXXIV-XLIV).

Vellum; 24.9 to 25.6 cm. × 16.2 to 17.4 cm.; 108 leaves; two columns; 32 to 34 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe was a deacon named Thomas, an Edessene; and the manuscript was written in the Convent of Gûbbâ Barrâyâ (ܓܘܒܐ ܕܒܪܝܐ). The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from Chrysostom's Commentary on 1 Corinthians, Homily XL, 4. For the Greek text see Migne, *Patr. Gr.*, LXI, cols. 352 f.

[1] Tâmmûz 29, An. Graecorum 895.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 472 f. (No. DXC).

London, British Museum
Add. MS. 12160 (foll. 1-108), folio 74v.

Florence, Biblioteca Laurenziana
Plut. I, Cod. 56, folio 99

PLATE XXXIV

586 A. D.[1]

Florence, Biblioteca Laurenziana, Plut. I, Cod. 56, fol. 99.[2]

The Four Gospels according to the Peshîṭtâ Version.

Vellum; 33.6 to 33.8 cm. × 26.7 to 27.9 cm.; 292 leaves; two columns; 18 to 20 lines to the column; columns and top lines ruled with lead; ink black and brownish; Eṣtrangelâ; miniatures.[3] The scribe's name was Rabbûlâ, and the manuscript was written in the Convent of Mâr John in Bêth-Zagbâ.

The passage reproduced in the plate is Mark 2: 28–3: 7.

[1] At the time of full moon (ܪܝܚܡܐ) in the month of Shebâṭ, An. Graecorum 897.

[2] For a description of this codex see S. E. Assemani, *Bibliothecae Mediceae Laurentianae et Palatinae Codicum Manuscriptorum Orientalium Catalogus* (Florence, 1742), pp. 1 ff. (No. I); and A. M. Biscione, *Bibliothecae Mediceo-Laurentianae Catalogus* (Florence, 1752), pp. 44 ff.

[3] For engravings of these miniatures see S. E. Assemani, *op. cit.*, Tabb. I-XXVI (following p. 49). See also Ch. Diehl, *L'art chrétien primitif et l'art byzantin* (Paris and Brussels, 1928), Plate XXVII; A. M. Friend, Jr., 'The Portraits of the Evangelists in Greek and Latin Manuscripts,' Part II, in *Art Studies*, 1929, Plates I-IV; and C. Nordenfalk, *Die spätantiken Kanontafeln* (Göteborg, 1938), Tafelband, Taf. 129-148. See also *supra*, pp. 20 f.

PLATE XXXV

593 A. D.[1]

London, British Museum, Add. MS. 17152, fol. 30v.[2]

John Chrysostom, Commentary on 1 and 2 Thessalonians (Homilies I-XI and I-V).

Vellum; 25.6 to 25.9 cm. × 17 to 17.5 cm.; 120 leaves; two columns; 32 to 35 lines to the column; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe's name was John, and he was an Edessene.[3] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Chrysostom's Commentary on 1 Thessalonians, Homily IV, 3.[4] For the Greek text see Migne, *Patr. Gr.*, LXII, cols. 418 f.

[1] First Kânûn 4, An. Graecorum 905.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 477 f. (No. DXCVI).

[3] The name of the convent where the manuscript was written has been erased.

[4] The marks in the margin indicate a scriptural quotation. The biblical passage quoted is 1 Thessalonians 3: 10.

London, British Museum
Add. MS. 17152, folio 30v.

London, British Museum
Add. MS. 17102, folio 11v.

PLATE XXXVI

598-599 A. D.[1]
London, British Museum, Add. MS. 17102, fol. 11v.[2]

Joshua according to the Peshîṭṭâ Version.

Vellum; 22.7 to 23 cm. × 14.1 to 14.5 cm.; 60 leaves; one column; 19 to 23 lines to the page; columns and top lines ruled with lead; ink brown and black; Estrangelâ.[3] The manuscript once belonged to the Convent of Anbâ Bîshôi in Nitria.

The passage reproduced in the plate is Joshua 8: 5-12.

[1] An. Graecorum 910. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 11 f. (No. XVII).

[3] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XXXVII

603 A. D.[1]

London, British Museum, Add. MS. 14587, fol. 51.[2]

Jacob of Serûg,[3] Thirty-four Letters [4] and Six Prose Discourses.[5]

Vellum; 24.1 to 24.7 cm. × 15.9 to 17 cm.; 137 leaves; two columns; 29 to 41 lines to the column; columns and top lines ruled with lead; ink brown and black; Estrangelâ.[6] The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a letter of Jacob addressed to Antiochus, Simeon, Samuel, John, Sergius, and Ignatius, who were priests and abbots.[7] This letter has apparently not been published.

[1] Îlûl, An. Graecorum 914. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 517 ff. (No. DCLXXII).

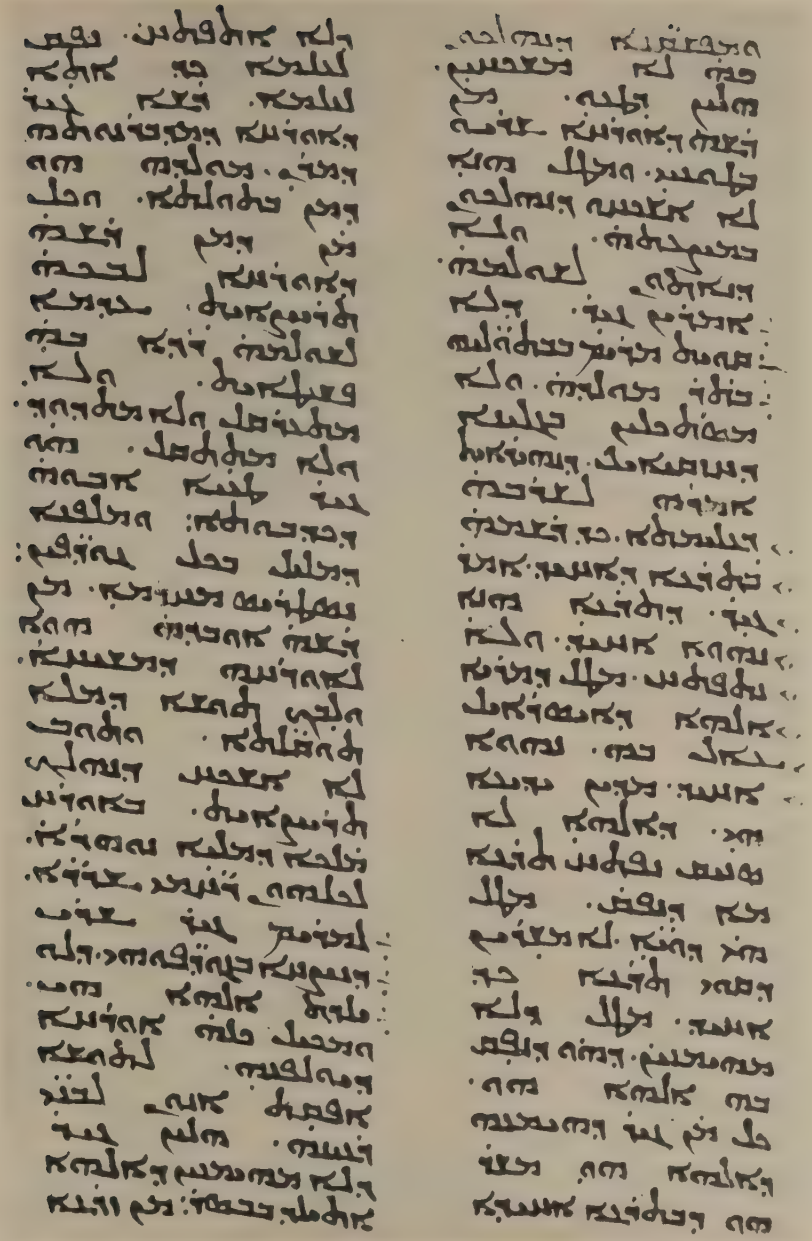
[3] Near the end of his life he became bishop of Batnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[4] For the addressees or subjects of these see W. Wright, *op. cit.*, Part II, pp. 518 ff. One of the letters (No. 12) was sent to Jacob by the monks of the Convent of Bassus, and several are mutilated.

[5] For the titles of these see W. Wright, *op. cit.*, Part II, p. 523.

[6] The name of the scribe has been erased, and that of the place where the manuscript was written is not given.

[7] The marks in the margin indicate a scriptural quotation. The biblical passage quoted is Ezekiel 44: 2.



London, British Museum
Add. MS. 14587, folio 51

London, British Museum
Add. MS. 12170 (foll. 1-135), folio 65

PLATE XXXVIII

604 A. D.[1]

London, British Museum, Add. MS. 12170 (foll. 1-135), fol. 65.[2]

Isaiah the Younger,[3] Works of Various Sorts.[4]

Vellum; 31 to 31.2 cm. × 23.4 to 23.7 cm.; 135 leaves; three columns; 25 to 34 lines to the column; columns and top lines ruled with lead; ink black; Estrangelâ.[5] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Isaiah's discourse entitled De Gaudio Animae Deo servientis (Oratio XVII, Sections V and VI). For the Latin text see Migne, *Patr. Gr.*, XL, col. 1149.

[1] Tâmmûz 15, An. Graecorum 915.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 458 ff. (No. DLXXV).

[3] The author of the works contained in this codex was formerly thought to be an Egyptian monk named Isaiah, who flourished in the fourth century after Christ. But it is now generally agreed that he was a younger monk of the same name, who passed his life partly in Egypt and partly in Palestine. Isaiah the Younger died in 488 A. D. See K. Ahrens and G. Krüger, *Die sogenannte Kirchengeschichte des Zacharias Rhetor* (Leipzig, 1899), pp. 385 f.; G. Krüger in the *Byzantinische Zeitschrift*, VIII, p. 303, note 1; and O. Bardenhewer, *Geschichte der altkirchlichen Literatur* (second ed., Freiburg im Breisgau, 1913-1924), IV, pp. 95 ff.

[4] The codex contains nineteen discourses, three collections of precepts, three collections of sayings, one collection of extracts from the Scriptures, one lament, and one letter. For the titles of these works see W. Wright, *op. cit.*, Part II, pp. 458 ff.

[5] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XXXIX

611 A. D.[1]

London, British Museum, Add. MS. 12135 (foll. 44-207), fol. 162.[2]

Cyril of Alexandria, The Thesaurus concerning the Holy and Consubstantial Trinity (Assertiones I-XX).

Vellum; 25.7 to 26 cm. × 16.7 to 17.4 cm.; 164 leaves; two columns; 29 to 34 lines to the column; columns and top and bottom lines ruled with lead; ink black; Eṣtrangelâ. The scribe's name was Severus.[3]

The passage reproduced in the plate is taken from Cyril's Thesaurus concerning the Holy and Consubstantial Trinity, Assertio XV.[4] For the Greek text see Migne, *Patr. Gr.*, LXXV, cols. 261 ff.

[1] Îlûl 11, An. Graecorum 922.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 486 f. (No. DCXIII).

[3] The name of the place where the manuscript was written is not given.

[4] The marks in the margin indicate scriptural quotations. The biblical passages quoted are Psalms 101: 19 (LXX) and 50: 12 (LXX) and Ephesians 2: 15 and 4: 24.

London, British Museum
Add. MS. 12135 (foll. 44-207), folio 162

Milan, Biblioteca Ambrosiana
in paper folder No. 20, folio 222v.

PLATE XL

613-614 A. D.[1]

Milan, Biblioteca Ambrosiana, in paper folder No. 20, fol. 222v.[2]

The End of a Codex.

Vellum; 18.8 to 19.1 cm. × 14.3 cm.; 3 detached leaves; one column; 20 lines to the page; top lines ruled with lead; [3] ink black; Estrangelâ.[4]

The passage reproduced in the plate is part of an anti-Nestorian work. It has apparently not been published.

[1] An. Graecorum 925. The month and the day of the month are not given.

[2] These leaves have not been described more fully. They were numbered when the codex was still intact.

[3] Probably the columns also were ruled, but no trace of such ruling remains.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XLI

615 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 69, fol. 137.[2]

John Chrysostom, Commentary on Ephesians (Homilies I-XXIV).

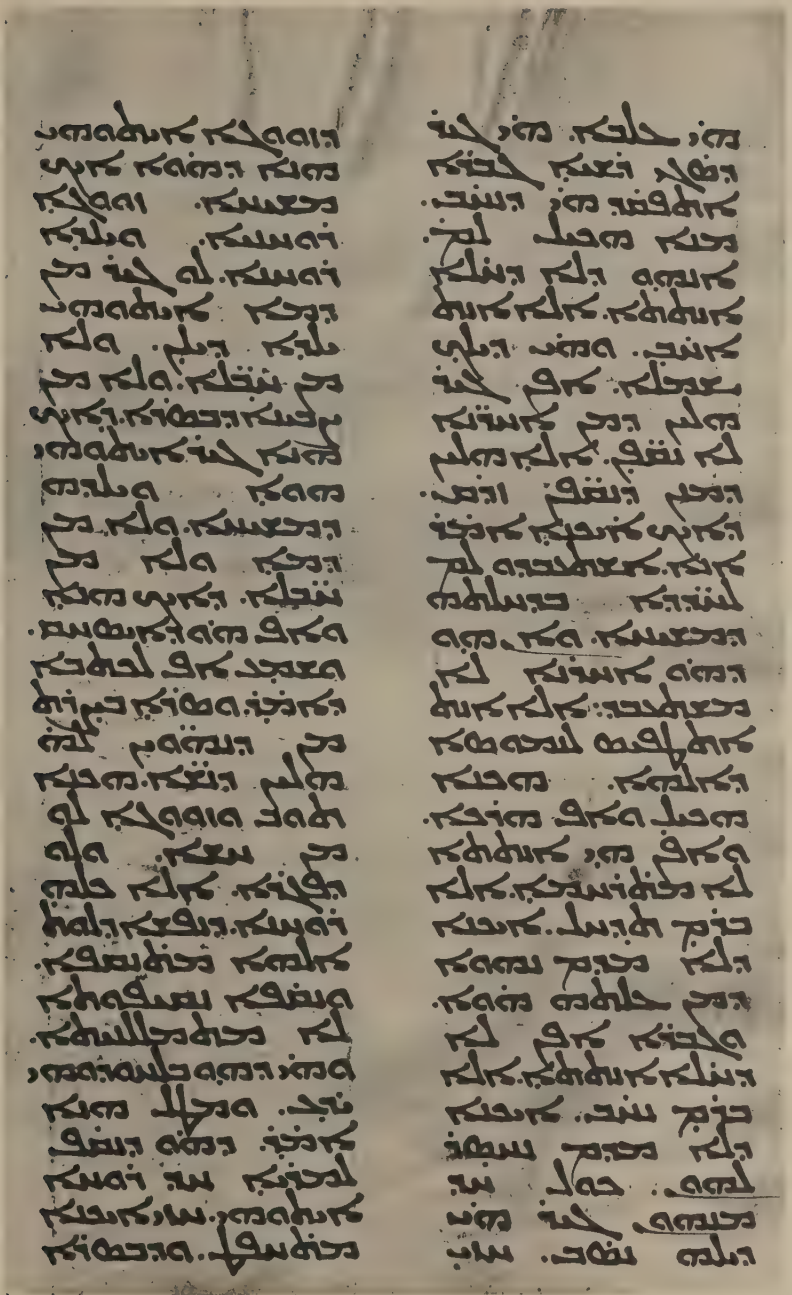
Vellum; 26 cm. × 17.5 cm.; 177 leaves; two columns; 30 to 35 lines to the column; columns ruled with lead; ink black; Estrangelâ.[3] The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from Chrysostom's Commentary on Ephesians, Homily XX, 5. For the Greek text see Migne, *Patr. Gr.*, LXII, col. 141.

[1] Âb 1, An. Graecorum 926.

[2] For a description of this codex see H. Zotenberg, *Catalogues des manuscrits syriaques et sabéens (mandaïtes) de la Bibliothèque Nationale* (Paris, 1874), pp. 36 f.

[3] The name of the scribe is not given, and that of the place where the manuscript was written has been erased.



Paris, Bibliothèque Nationale
Cod. Syr. 69, folio 137

London, British Museum
Add. MS. 14478, folio 55

PLATE XLII

621-622 A. D.[1]

London, British Museum, Add. MS. 14478, fol. 55.[2]

The Pauline Epistles (including Hebrews) according to the Peshîṭtâ Version.

Vellum; 23 cm. × 14.1 cm.; 143 leaves; one column; 23 to 28 lines to the page; columns and top lines ruled with lead; ink black and brown; Estrangelâ.[3] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is 2 Corinthians 1: 24–2: 7.

[1] An. Graecorum 933. The month and the day of the month are not given. On the fact that no dated Syriac manuscripts are extant which were written between 621-622 and 682 A. D. see *supra*, p. 45.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 90 ff. (No. CXLI).

[3] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XLIII

682 A. D.[1]

London, British Museum, Add. MS. 14666, fol. 56.[2]

The End of a Codex which contained the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 17 cm. × 12.5 cm.; 1 leaf;[3] one column; 32 lines to the page; columns and top lines ruled with lead; ink brown; Eṣtrangelâ.[4]

The passage reproduced in the plate is Hebrews 12: 28–13: 20.

[1] An. Graecorum 993. The manuscript is also dated An. Hegirae 63, which began on September 10, 682 A. D., and ended on August 29, 683 A. D. Therefore the codex was finished between September 10 and September 30, 682 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, p. 92 (No. CXLII).

[3] This leaf contains Hebrews 12: 28-13: 25.

[4] If the colophon contained the name of the scribe, the latter has perished; as has also the name of the place where the manuscript was written.

PLATE XLIV

688 A. D.[1]

London, British Museum, Add. MS. 14647, fol. 117.[2]

John of Ephesus,[3] Lives of Eastern Saints; [4] Eight Chapters on Various Subjects; [5] Two Lives of Saints; and A Martyrdom.[6]

Vellum; 28.5 to 28.8 cm. × 18.3 to 18.9 cm.; 171 leaves; two columns; 35 to 44 lines to the column; columns and top lines ruled with lead; ink brown and black; Estrangelâ. The scribe's name was Sergûnâ (ܣܪܓܘܢܐ).[7]

The passage reproduced in the plate is taken from the Life of Jacob Baradaeus. See J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), II, pp. 251 f.

[1] Âdar, An. Graecorum 999. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1094 ff. (No. DCCCCXLV).

[3] He was bishop of Ephesus or Asia, and he was also known as John of Asia.

[4] There are fifty-one lives of men and women and two accounts of monasteries. For the titles of these see W. Wright, *op. cit.*, Part III, pp. 1094 ff. Nos. 27, 28, and 29 are lost; and of No. 51 only the first few words of the title are preserved. The collection was compiled by John of Ephesus.

[5] These are probably taken from the Ecclesiastical History of John of Ephesus. For the titles of them see W. Wright, *op. cit.*, Part III, pp. 1098 f.

[6] The two lives of saints and the martyrdom were not written by John of Ephesus. For the titles of them see W. Wright, *op. cit.*, Part III, p. 1099.

[7] The name of the place where the manuscript was written is not given.

PLATE XLV

697 A. D.[1]

London, British Museum, Add. MS. 12134, fol. 20.[2]

Exodus according to the Version of Paul of Tellâ.

Vellum; 25.7 to 26.1 cm. × 17.2 cm.; 134 leaves; one column; 20 to 24 lines to the page; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe's name was Lazarus.[3]

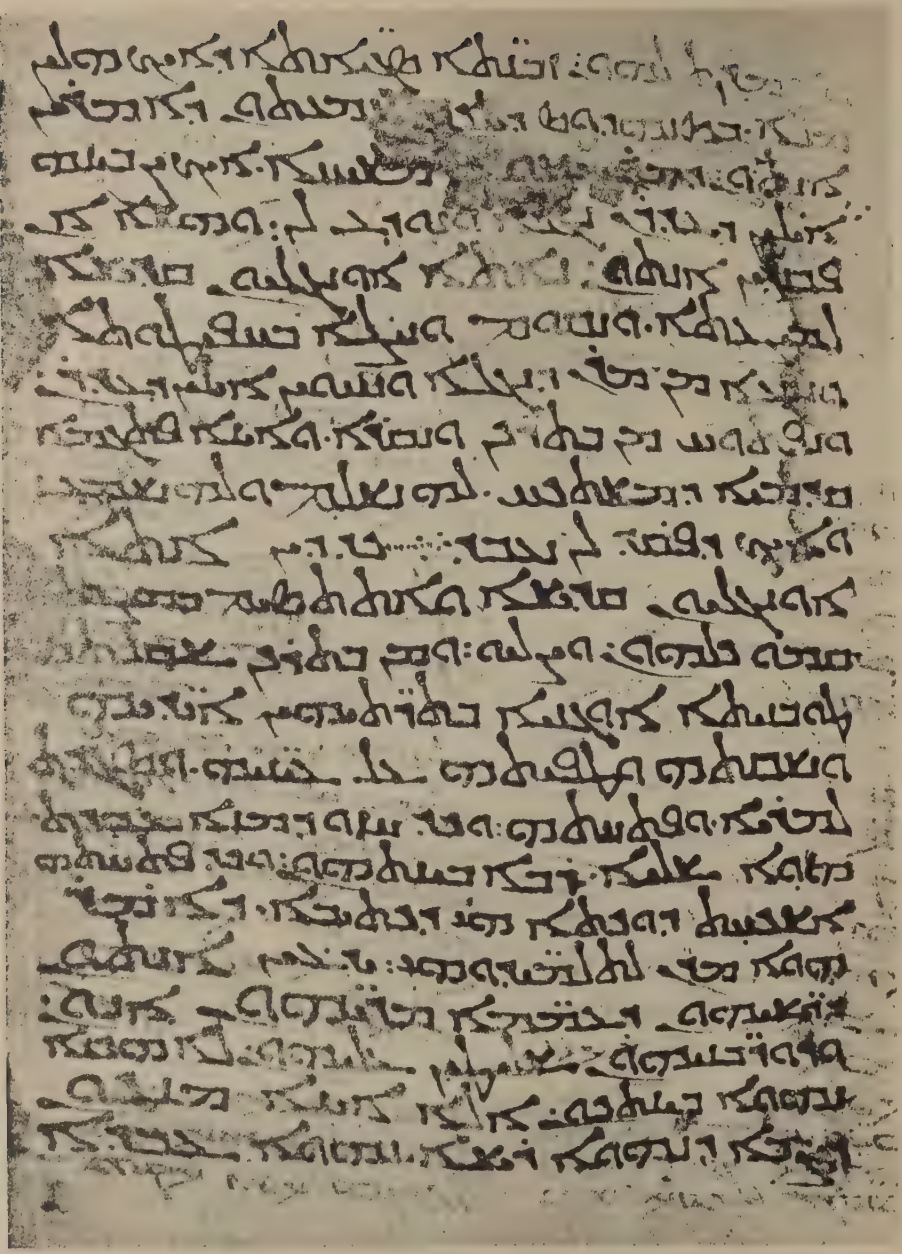
The passage reproduced in the plate is Exodus 5: 10-14.

[1] Shebâṭ, An. Graecorum 1008. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 29 ff. (No. XLIX).

[3] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 12134, folio 20



Mount Sinai, St. Catharine's Convent
Cod. Syr. 30, folio 32v.

PLATE XLVI

698 A. D.[1]

Mount Sinai, St. Catharine's Convent, Cod. Syr. 30, fol. 32v.[2]

Select Narratives of Holy Women (a martyrology); An Apology for the Faith; The Book of Susan; The Martyrdom of Cyprian the Magician and of Justa the Virgin; and The Abodes of Paradise from the Madrâshê of Mâr Ephraem Syrus (i. e. the upper writing).

Vellum; 21.9 cm. × 15.9 cm.; 182 leaves; one column; 22 to 28 lines to the page; columns and top and bottom lines ruled with lead; ink black; Estrangelâ; palimpsest. The scribe was an anchorite and stylite named John, and the manuscript was probably written in a convent at Ma'arrath Meṣrên in the district of Antioch.[3] The vellum used was taken from five older codices, 142 leaves being supplied by a manuscript containing the Four Gospels in the Old Syriac version. This codex is written in an Estrangelâ hand of the fifth century. Of the other manuscripts two are Syriac, one being of the fifth and the other of the fifth or sixth century; and two are Greek, one being of the fourth or fifth and the other of the sixth century or earlier.[4]

The passage reproduced in the plate is taken from the Select Narratives of Holy Women, being the Acts and Martyrdom of the Blessed Eugenia and her Father Philip. See A. S. Lewis, *Select Narratives of Holy Women*, Studia Sinaitica, No. IX (London, 1900), pp. ٤ f. The lower writing is Luke 22: 59–23: 1.

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[1] Tâmmûz 3, An. Graecorum 1009. The colophon reads ܒܫܢܐ ܐܠܦ ܘܬܫܥ and immediately after the last word there is a hole in the vellum. Dr. J. Rendel Harris conjectured that the letters ܡ had perished at this point, and Mrs. A. S. Lewis and Professor F. C. Burkitt accepted this conjecture. See R. L. Bensly, J. R. Harris, and F. C. Burkitt, *The Four Gospels in Syriac transcribed from the Sinaitic Palimpsest* (Cambridge, 1894), p. xv; F. C. Burkitt, *Evangelion da-Mepharreshe* (Cambridge, 1904), II, p. 18; and A. S. Lewis, *The Old Syriac Gospels* (London, 1910), p. x. In this case the upper writing was finished on the third of Tâmmûz, An. Graecorum 1090, i. e. 779 A. D. Professor Bensly's opinion that the writing in question was the work of an eighth century hand made Dr. Harris's conjecture seem probable. Later, however, Mrs. Lewis put forward the view that a flourish once occupied the space where the hole now is. ܒܫܢܐ is near the end of the line, and the scribe would not have begun the long word ܡܬܬܠܡܕܢܝܬܐ, which stands at the beginning of the next line, immediately after ܒܫܢܐ. On the other hand the hole may have been in the leaf when the colophon was written. If this conjecture or that of Mrs. Lewis is right, the date is complete as it stands; and the upper writing was finished on the third of Tâmmûz, An. Graecorum 1009, i. e. 698 A. D. The question at issue can be settled only on palaeographical grounds. There is a difference of eighty-one years between the two proposed dates, and it should be possible to decide which is more probable by comparing the upper writing with documents dated respectively about 698 and about 779 A. D. When this comparison is made, it is clear that the upper writing resembles the script of certain manuscripts copied at the end of the seventh century and at the beginning of the eighth much more closely than that of codices which were written in the latter part of the eighth century. Hence it is highly probable that the date as given in the colophon at present is correct, viz. ܒܫܢܐ ܐܠܦ ܘܬܫܥ, i. e. An. Graecorum 1009. See Plates XLVII and XLIX.

[2] For a description of this codex see A. S. Lewis, *Catalogue of the Syriac Manu-*

PLATE XLVII

720 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 27 (foll. 94v.-149), fol. 101.[2]

Daniel according to the Version of Jacob of Edessa.

Vellum; 25.3 to 25.5 cm. × 16.3 to 17.1 cm.; 56 leaves; one column; 21 to 23 lines to the page; top lines ruled with lead; ink brown; Eṣtrangelâ. The scribe's name was Lazarus.[3]

The passage reproduced in the plate is Daniel 2: 45-48.

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scripts in the Convent of S. Catharine on Mount Sinai, Studia Sinaitica, No. I (London, 1894), pp. 43 ff. (No. 30).

[3] The scribe describes himself three times: once as ܐܢܐ ܠܙܥܘܪ ܥܒܕ ܡܫܝܚܐ ܡܕܝܢܬܐ (fol. 2v.), once as ܐܢܐ ܠܙܥܘܪ ܥܒܕ ܡܫܝܚܐ ܒܝܬ ܡܕܝܢ ܚܝܐ (fol. 165v.), and once as ܐܢܐ ܠܙܥܘܪ ܥܒܕ ܡܫܝܚܐ ܒܝܬ ܡܕܝܢ ܚܝܐ ܕܡܢ ܒܝܬ ܡܕܝܢ ܚܝܐ ܐܢܐ (fol. 181). The name of the convent was probably Bêth Mâr Qânôn the Saint. Ma'arrath Meṣrên "is a small town in Lat. 36° N, about equidistant from Antioch and Aleppo." See F. C. Burkitt, *op. cit.*, II, pp. 18 f.

[4] See F. C. Burkitt, *op. cit.*, II, pp. 21 ff.

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[1] Second Kânûn 18, An. Graecorum 1031.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 11 f.

[3] At the beginning of the codex Lazarus, 'Âdî (ܥܕܝ), and John are mentioned as the scribes. According to a note at the end 'Âdî was the son of Lazarus; and according to another note also at the end the manuscript was copied for John, an anchorite of Sarîn Castra. The latter was then living in the Convent of the Pure Monks. The name of the place where the manuscript was written is not given.

Paris, Bibliothèque Nationale
Cod. Syr. 27 (foll. 94v.-149), folio 101

London, British Museum
Orient. MS. 8606, folio 86

PLATE XLVIII

723 A. D.[1]

London, British Museum, Orient. MS. 8606, fol. 86.[2]

Athanasius, Four Discourses, Five Letters, and an Exposition (ܬܫܒܚܬܐ);[3] Damasus of Rome, A Synodal Letter; Basil, A Discourse on the Refutation of (Heretical) Opinions;[4] id., A Discourse concerning Substance and Hypostasis; Amphilochius of Iconium, A Discourse on John XIV, 28; Proclus of Constantinople, A Discourse on the Nativity of Our Lord and on the Virgin; John of Constantinople, A Discourse on Matthew XXVI, 39; Ephraem Syrus, A Discourse on the Nativity; Proclus, A Discourse on the Birth of Our Lord in the Flesh; Severian of Gabala, A Discourse on the Birth of Our Lord and against the Heretics; Leo of Rome, An Encyclical (or Synodal) Letter (i. e. the Tome of Leo to Flavian); Felix of Rome, A Letter in Condemnation of Peter the Fuller, Bishop of Antioch; and Sophronius of Jerusalem, A Section of a Letter to Arcadius, Bishop of Cyprus.

Vellum; 24.9 to 25.4 cm. × 16.8 to 17.1 cm.; 142 leaves; two columns; 34 to 36 lines to the column; columns and top lines ruled with lead; ink brownish; Estrangelâ. The scribe was a priest named Gabriel, and the manuscript was written in Edessa.

The passage reproduced in the plate is taken from the treatise of Ps.-Basil which is commonly known as Adversus Eunomium, V, 4. For the Greek text see Migne, *Patr. Gr.*, XXIX, col. 757.

[1] Nîsân, An. Graecorum 1034. The day of the month is not given.

[2] This codex is not included in the catalogue of Rosen and Forshall (1838), or in that of Wright (1870-1872), or in the list of Margoliouth (1899). It was acquired by the Museum after 1899. See C. Moss in *The Journal of Theological Studies*, XXX, pp. 249 ff.; and H. G. Opitz in the *Zeitschrift für die neutestamentliche Wissenschaft*, XXXIII, pp. 18 ff.

[3] For the titles of these see H. G. Opitz in *op. cit.*, XXXIII, pp. 19 ff.; and R. P. Casey in *The Journal of Theological Studies*, XXXV, pp. 66 f.

[4] This discourse corresponds to Books IV and V of Basil's Adversus Eunomium (Migne, *Patr. Gr.*, XXIX, cols. 671 ff.). These two books, however, were not written by Basil. See O. Bardenhewer, *Geschichte der altkirchlichen Literatur* (second ed., Freiburg im Breisgau, 1913-1924), III, p. 138, note 4.

PLATE XLIX

724 A. D.[1]

London, British Museum, Add. MS. 14430, fol. 59v.[2]

First Kings according to the Peshîṭtâ Version.

Vellum; 23.9 to 24.2 cm. × 15.9 to 16.4 cm.; 73 leaves; one column; 21 to 23 lines to the page; columns and top lines ruled with lead; ink black and brown; Eṣtrangelâ. The scribe was a deacon named Sâbâ,[3] and he was a native or resident of Râs-'ain.[4]

The passage reproduced in the plate is 1 Kings 19: 12-17.

[1] Âdar 8, An. Graecorum 1035.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 15 f. (No. XXIV).

[3] In a note (on fol. 73) he calls himself ܫܒܐ ܕܚܫܒ.

[4] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 14430, folio 59v.

London, British Museum
Add. MS. 12135 (foll. 1-43), folio 15

PLATE L

726 A. D.[1]

London, British Museum, Add. MS. 12135 (foll. 1-43), fol. 15.[2]

Ezekiel, Chapters XXVI-XLVIII, according to the Peshîṭṭâ Version.

Vellum; 24.6 to 25.2 cm. × 16.9 to 17.2 cm.; 43 leaves; one column; 23 to 27 lines to the page; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe was a deacon named Sâbâ, and he was a native or resident of Râs-'ain. The manuscript was written in the Convent of the Specula (ܕܣܦܘܠܐ) near Râs-'ain.

The passage reproduced in the plate is Ezekiel 33: 25-31.

[1] Nîsân 1, An. Graecorum 1037.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 24 ff. (No. XL).

PLATE LI

734 A. D.[1]

London, British Museum, Orient. MS. 8731, fol. 64.[2]

Gregory Nazianzen, Thirty Discourses.[3]

Vellum; 26.7 to 27 cm. × 16.9 to 17.3 cm.; 87 leaves; two columns; 42 to 52 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe was a deacon named Aksenâyâ of the Convent of Mâr Matthew in the mountain of Aleppo.[4] The manuscript once belonged to the Convent of St. Mary Deipara in Nitria.

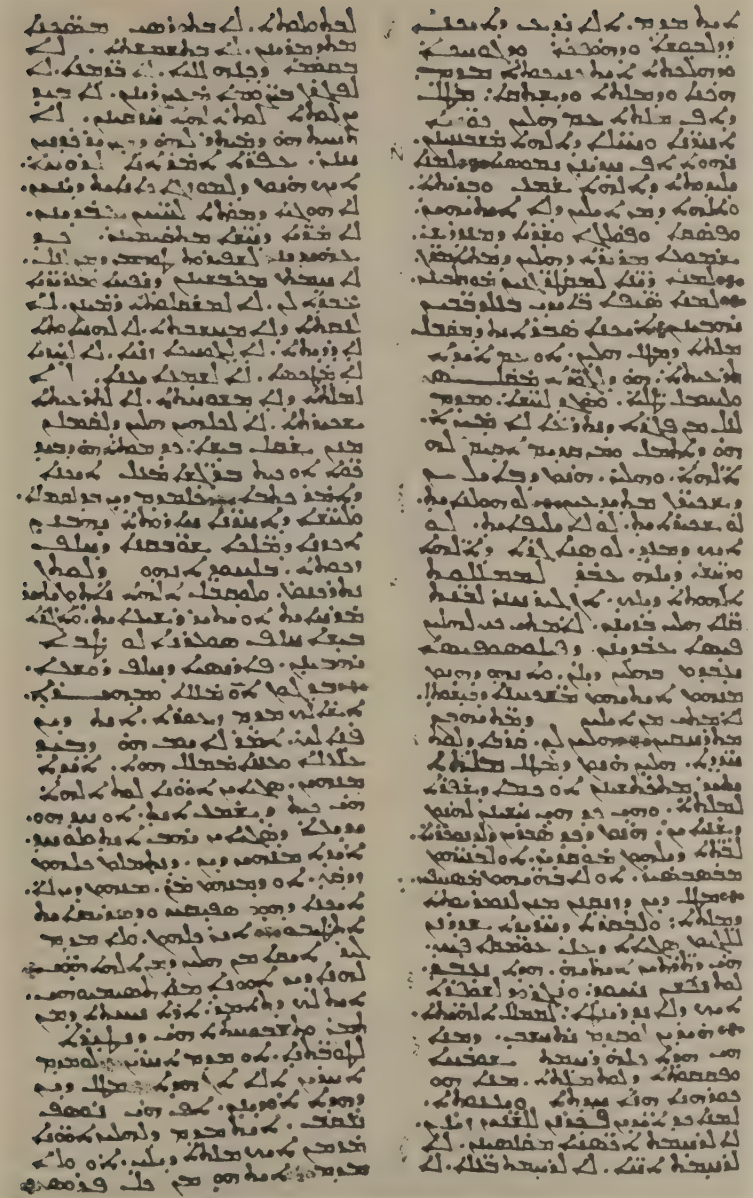
The passage reproduced in the plate is taken from Gregory's discourse entitled Κατὰ Εὐνομιανῶν προδιάλεξις, V-VIII. For the Greek text see Migne, *Patr. Gr.*, XXXVI, cols. 17 ff.

[1] Second Kânûn 27, An. Graecorum 1045.

[2] This codex is not included in the catalogue of Rosen and Forshall (1838), or in that of Wright (1870-1872), or in the list of Margoliouth (1899). It was acquired by the Museum after 1899.

[3] According to the colophon these discourses were translated into Syriac by Jacob of Edessa. This statement, however, is subject to grave doubt. See W. Wright, *A Short History of Syriac Literature* (London, 1894), p. 149; and A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 251 f. Jacob probably revised the translation of Gregory's discourses which was made by Paul the Abbot in Cyprus in the year 624. The order of the discourses in this codex is the same as that found in Add. MS. 12153 (No. DLV). See W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, pp. 423 ff.

[4] The name of the place where the manuscript was written is not given.



London, British Museum
Orient. MS. 8731, folio 64

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 13, folio 87

PLATE LII

736 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 13, fol. 87.[2]

The Four Gospels according to the Peshîṭtâ Version.

Vellum; 35.3 to 35.7 cm. × 25.2 to 25.4 cm.; 338 leaves; two columns; 15 to 21 lines to the column; columns and top lines ruled with lead; ink black and brownish; Eṣtrangelâ. The scribe's name was John, and the manuscript was written at ܪܝܫܥܝܢܐ ܡܕܝܢܬܐ on the Euphrates.

The passage reproduced in the plate is Matthew 27: 20-24.

[1] Îlûl, An. Graecorum 1047. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 36 ff.

PLATE LIII

740-741 A. D.[1]

Berlin, Preussische Staatsbibliothek, Cod. Syr. 26 (Sachau 321), fol. 148v.[2]

The Lives and Writings of Various Ecclesiastics;[3] The Legend of the Seven Sleepers; and The Doctrina Apostolorum (a fragment).

Vellum; 30.5 to 31 cm. × 22 cm.; 189 leaves; two columns; 34 to 38 lines to the column; columns and top and bottom lines ruled with a sharp point; ink brown; Estrangelâ.[4]

The passage reproduced in the plate is taken from the Life of John of Tellâ written by a certain Elias. See H. G. Kleyn, *Het Leven van Johannes van Tella door Elias* (Leiden, 1882), pp. 6 ff.

[1] An. Graecorum 1052. The month and the day of the month are not given.

[2] For a description of this codex see E. Sachau, *Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin* (Berlin, 1899), I, pp. 94 ff.

[3] For the titles of these works see E. Sachau, *op. cit.*, I, pp. 94 ff. Most of them are translations of Greek originals. The following writers are represented in the collection: Gregory of Nyssa; Athanasius; Amphilochius of Iconium; Theophilus of Alexandria; Zacharias Rhetor or Scholasticus; Severus of Antioch; John, Abbot of the Convent of Bêth-Aphtûnâyâ; Elias (of Dârâ?); John of Ephesus or Asia; Cyriacus of Amida; and Theodoret.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

Berlin, Preussische Staatsbibliothek
Cod. Syr. 26 (Sachau 321), folio 148v.

Florence, Biblioteca Laurenziana
Plut. I, Cod. 40, folio 100

PLATE LIV

756 A. D.[1]

Florence, Biblioteca Laurenziana, Plut. I, Cod. 40, fol. 100.[2]

The Four Gospels according to the Harclean Version.

Vellum; 30.1 to 30.3 cm. × 21.6 to 22.9 cm.; 161 leaves; two columns; 26 to 35 lines to the column; columns and top lines ruled with lead; ink black and brownish; Estrangelâ; one miniature (Luke standing).[3] The manuscript was written in the Church of the Holy Apostles in Edessa.[4]

The passage reproduced in the plate is Luke 8: 15-27.

[1] First Kânûn, An. Graecorum 1068. The day of the month is not given.

[2] For a description of this codex see S. E. Assemani, *Bibliothecae Mediceae Laurentianae et Palatinae Codicum Manuscriptorum Orientalium Catalogus* (Florence, 1742), pp. 28 ff. (No. III).

[3] See *supra*, p. 21.

[4] The name of the scribe is not given.

PLATE LV

769 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 122, fol. 77v.[2]

Mark the Monk,[3] Six Discourses; Isaiah of Scete,[4] Ten Discourses; Macarius of Egypt, Three Discourses and Eight Letters; Macarius of Alexandria, Three Discourses and Seven Letters; Ammonius, Fifteen Letters; Questions of Monks addressed to Basil; and Abraham ܩܪܝܕܐ,[5] Three Discourses.

Vellum; 21.9 to 22 cm. × 14.8 to 15 cm.; 219 leaves; one column; 29 to 38 lines to the page; columns and top and bottom lines ruled with a sharp point; ink brown and black; Estrangelâ.[6]

The passage reproduced in the plate is taken from a discourse of Isaiah of Scete entitled De Perfectione (Oratio XXIII, Sections IV and V). For the Latin text see Migne, *Patr. Gr.*, XL, cols. 1172 f.

[1] Âb 30, An. Graecorum 1080.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 132 ff.

[3] He was also known as Mark the Hermit.

[4] He was sometimes called Isaiah the Abbot and Isaiah the Hermit.

[5] He was known as ܩܪܝܕܐ among the Jacobites and as ܩܪܝܩܘ among the Nestorians.

[6] The name of the scribe and that of the place where the manuscript was written are not given.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 122, folio 77v.

London, British Museum
Orient. MS. 8732 (foll. 1-56), folio 16

PLATE LVI

770 A. D.[1]

London, British Museum, Orient. MS. 8732 (foll. 1-56), fol. 16.[2]

Ezra and Nehemiah according to the Peshîṭtâ Version.

Vellum; 26.7 cm. × 17.5 to 17.8 cm.; 56 leaves; one column; 21 to 23 lines to the page; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Emmanuel. The manuscript was written in the Convent of Bêth Mâr Simeon, which was at Qartamîn. The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is Ezra 7: 26-8: 3.

[1] An. Graecorum 1082. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 153. The Mohammedan year 153 began on January 4, 770 A. D., and ended on December 23, 770 A. D. Therefore the codex was finished between October 1, 770 A. D., and December 23, 770 A. D.

[2] This codex is not included in the catalogue of Rosen and Forshall (1838), or in that of Wright (1870-1872), or in the list of Margoliouth (1899). It was acquired by the Museum after 1899.

PLATE LVII

774-775 A. D.[1]
London, British Museum, Add. MS. 17170, fol. 58.[2]

John of Lycopolis,[3] Sixteen Discourses, Exhortations, Letters, etc.[4]

Vellum; 23.8 to 24 cm. × 16.4 to 16.8 cm.; 88 leaves; two columns; 25 to 38 lines to the column; columns and top and bottom lines ruled with lead; ink brown; Estrangelâ. The scribe was a priest named Cyprian, and he was a native or resident of Nisibis. The manuscript was written in Edessa. This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from a letter of John of Lycopolis to Marcianus. This letter has apparently not been published, and it does not seem to be extant in Greek.

[1] An. Hegirae 158, which began on November 11, 774 A. D., and ended on October 30, 775 A. D. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 454 ff. (No. DLXXIII).

[3] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 455 ff. Only the last few words of the first of these discourses are preserved.

London, British Museum
Add. MS. 17170, folio 58

London, British Museum
Add. MS. 17160 (foll. 29 and 30), folio 29v.

PLATE LVIII

789 A. D.[1]

London, British Museum, Add. MS. 17160 (foll. 29 and 30), fol. 29v.[2]

An Order for the Consecration of a Bishop (a fragment); Forms of Benediction; and Prayers at the Consecration of a Bishop.

Vellum; 18.3 and 20.6 cm. × 11.3 and 13 cm.; 2 leaves; two columns; 26 to 34 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Ḥabîb, or Agapetos.[3]

The passage reproduced in the plate is taken from the Order for the Consecration of a Bishop. This order has apparently not been published.

[1] Ḥazîrân, An. Graecorum 1100. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 235 f. (No. CCCIII).

[3] At the end of the colophon he has added in uncial letters: ἐγὼ Ἀγαπιτὸς (*sic*) γραματεὺς (*sic*) εἴγρα[ψα] (*sic*). The name of the place where the manuscript was written is not given.

PLATE LIX

802 A. D.[1]

London, British Museum, Add. MS. 14621, fol. 94.[2]

Philoxenus of Mabbûg, Two Discourses; [3] id., A Letter to Patricius of Edessa; John of Lycopolis,[4] The First Letter to Eutropius and Eusebius; Evagrius, Twenty-five Discourses and Exhortations; [5] Three Discourses from the Book of Steps; [6] Anthony, A Letter; Evagrius, Two Tracts; [7] Jacob of Serûg,[8] A Prose Discourse; Philoxenus of Mabbûg, A Penitential Prayer; and John of Lycopolis,[4] Two Letters.[9]

Vellum; 27.4 to 27.6 cm. × 18.3 to 18.8 cm.; 172 leaves; two columns; 32 to 40 lines to the column; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe's name was George.[10]

The passage reproduced in the plate is taken from a discourse of Evagrius addressed to Eulogius the Monk.[11] The Greek text of this work is printed in Migne, *Patr. Gr.*, LXXIX, cols. 1093 ff. The Greek text, however, contains nothing corresponding to the Syriac passage reproduced here. The Syriac translation of the discourse presupposes a different recension of the Greek original.

[1] Âdar 27, An. Graecorum 1113.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 756 ff. (No. DCCLXXIX).

[3] On these see W. Wright, *op. cit.*, Part II, p. 756.

[4] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[5] For the titles of these see W. Wright, *op. cit.*, Part II, p. 757.

[6] Discourses XVIII, XX, and XXIX.

[7] For the titles of these see W. Wright, *op. cit.*, Part II, p. 758.

[8] Near the end of his life he became bishop of Batnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[9] On these see W. Wright, *op. cit.*, Part II, p. 758.

[10] The name of the place where the manuscript was written is not given.

[11] In Greek tradition this discourse is attributed to Nilus the Monk.

London, British Museum
Add. MS. 14621, folio 94

London, British Museum
Add. MS. 12151, folio 43

PLATE LX

804 A. D.[1]

London, British Museum, Add. MS. 12151, fol. 43.[2]

Ps.-Dionysius the Areopagite, On the Celestial Hierarchy; id., On the Ecclesiastical Hierarchy; id., On Divine Names; id., On Mystical Theology; and id., Ten Epistles.[3]

Vellum; 26.1 to 27 cm. × 18.2 to 18.9 cm.; 177 leaves; one and two columns;[4] 30 to 35 lines to the page or column; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe was a deacon named George.[5]

The passage reproduced in the plate is taken from the treatise of Ps.-Dionysius entitled Περὶ τῆς ἐκκλησιαστικῆς ἱεραρχίας, Chapter II, §§ II-VI. For the Greek text see Migne, *Patr. Gr.*, III, cols. 393 ff.

[1] Nîsân 20, An. Graecorum 1115.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 493 ff. (No. DCXXV).

[3] The introductory matter and notes of Phocas of Edessa, the scholia of John Scholasticus, and two long extracts from the prefaces of John Scholasticus and George of Scythopolis on the authenticity of these writings are also included in the manuscript. The works of Ps.-Dionysius were translated from Greek into Syriac by the priest and chief physician Sergius of Râs-'ain, who died in 536 A. D. On Sergius (Sargîs) see A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 167 ff.

[4] From fol. 91v. to the end of the codex there are two columns to the page.

[5] The name of the place where the manuscript was written is not given.

PLATE LXI

815 A. D.[1]

London, British Museum, Add. MS. 12171 (foll. 1-64), fol. 50.[2]

John Philoponus,[3] The Diaetetes; id., A General Discourse;[4] id., A Short Excerpt;[5] An Anonymous Discourse;[6] John Philoponus, A Discourse addressed to the Priest Sergius;[7] and Samuel of Râs-ʿain, An Extract from a Discourse against the Diphysites.

Vellum; 27.2 to 27.4 cm. × 18.1 to 18.9 cm.; 64 leaves; two columns; 29 to 39 lines to the column; columns and top lines ruled with lead; ink brownish; Estrangelâ.[8]

The passage reproduced in the plate is taken from the anonymous discourse which was probably written by John Philoponus. The work has apparently not been published.

[1] Nîsân, An. Graecorum 1126. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 587 f. (No. DCCI).

[3] He was also known as John the Grammarian.

[4] For the title of this see W. Wright, *op. cit.*, Part II, pp. 587 f.

[5] For the title of this see W. Wright, *op. cit.*, Part II, p. 588.

[6] For the title of this see W. Wright, *op. cit.*, Part II, p. 588. This discourse was probably written by John Philoponus.

[7] For the title of this see W. Wright, *op. cit.*, Part II, p. 588.

[8] The name of the scribe has been erased. "The believing city" (ܟܕܝܢܬܐ ܗܝܡܢܬܐ), i. e. Edessa, is mentioned in the colophon at the point where we should expect the name of the place in which the manuscript was written, and it is highly probable that the codex was copied in that city. The preposition ܒ governing ܟܕܝܢܬܐ has apparently been erased with the name of an ecclesiastic preceding it.

London, British Museum
Add. MS. 12171 (foll. 1-64), folio 50

London, British Museum
Add. MS. 14593, folio 39

PLATE LXII

817 A. D.[1]

London, British Museum, Add. MS. 14593, fol. 39.[2]

John Climacus, A Reply to a Letter of John, Abbot of Raïthu; id., The Scala Paradisi; id., The Liber ad Pastorem; and Three Short Extracts.[3]

Vellum; 19.4 to 20.7 cm. × 13 to 14.3 cm.; 187 leaves; one column; 28 to 34 lines to the page; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe's name was Bar-ṣaumâ, and he was an Edessene. The manuscript was written in Edessa.

The passage reproduced in the plate is taken from the Scala Paradisi, Discourse IV. For the Greek text see Migne, *Patr. Gr.*, LXXXVIII, col. 713.

[1] Tâmmûz, An. Graecorum 1128. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 590 f. (No. DCCIV).

[3] These extracts are found on two fly-leaves at the end of the codex (folia 186 and 187). For the titles of them see W. Wright, *op. cit.*, Part II, p. 591.

PLATE LXIII

819 to 830 A. D.[1]

London, British Museum, Add. MS. 17172, fol. 187.[2]

Extracts from the Four Gospels, the Pauline Epistles (including Hebrews), and James according to the Peshîṭṭâ Version; [3] Apophthegmata Patrum; [4] Athanasius, The History of Anthony; The History of Paul the Simple; [5] The History of Joseph the Egyptian and Eulogius the Greek; Select Sayings of One of the Holy Fathers of Scete; [6] The History of Abbâ Nathaniel; [7] The History of Serapion; [8] Palladius, The History of John of Lycopolis; [9] John of Lycopolis,[10] Letters, Discourses, and Doctrinal Tracts; [11] Ephraem Syrus, A Discourse on Two Commemorations; and Jacob of Serûg,[12] Admonitory and Penitential Hymns.

Vellum; 20.6 to 21.1 cm. × 15.6 to 16.1 cm.; 287 leaves; one column; 24 to 32 lines to the page; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The scribe was a priest named Theodosius.[13] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from the First Discourse of John of Lycopolis with Eutropius and Eusebius on the Soul and on the Distinction of the Passions of Men. The work has apparently not been published, and it does not seem to be extant in Greek.

[1] According to a note on fol. 281v. the manuscript was written in the time of Dionysius, patriarch of Antioch (ܕܝܘܢܣܝܘܣ); and of Jacob, patriarch of Egypt (i. e. Alexandria); and of Basil, metropolitan of Tagrît. Dionysius held office from 818 to 845 A. D.; Jacob presided over the see of Alexandria from 819 to 836 A. D.; and Basil of Tagrît died in 830 A. D. See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), II, p. 434. Hence the manuscript was copied between 819 and 830 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 759 ff. (No. DCCLXXX).

[3] The extracts from the Gospels are preceded by Psalm 1: 1-3. For the New Testament extracts see W. Wright, *op. cit.*, Part II, pp. 759 f.

[4] These once formed part of a miscellaneous collection of apophthegmata. See Dom C. Butler in *Texts and Studies*, VI, 1, p. 94.

[5] This history is taken from Version I of the Historia Lausiaca. See Dom C. Butler in *op. cit.*, VI, 1, pp. 85 and 93.

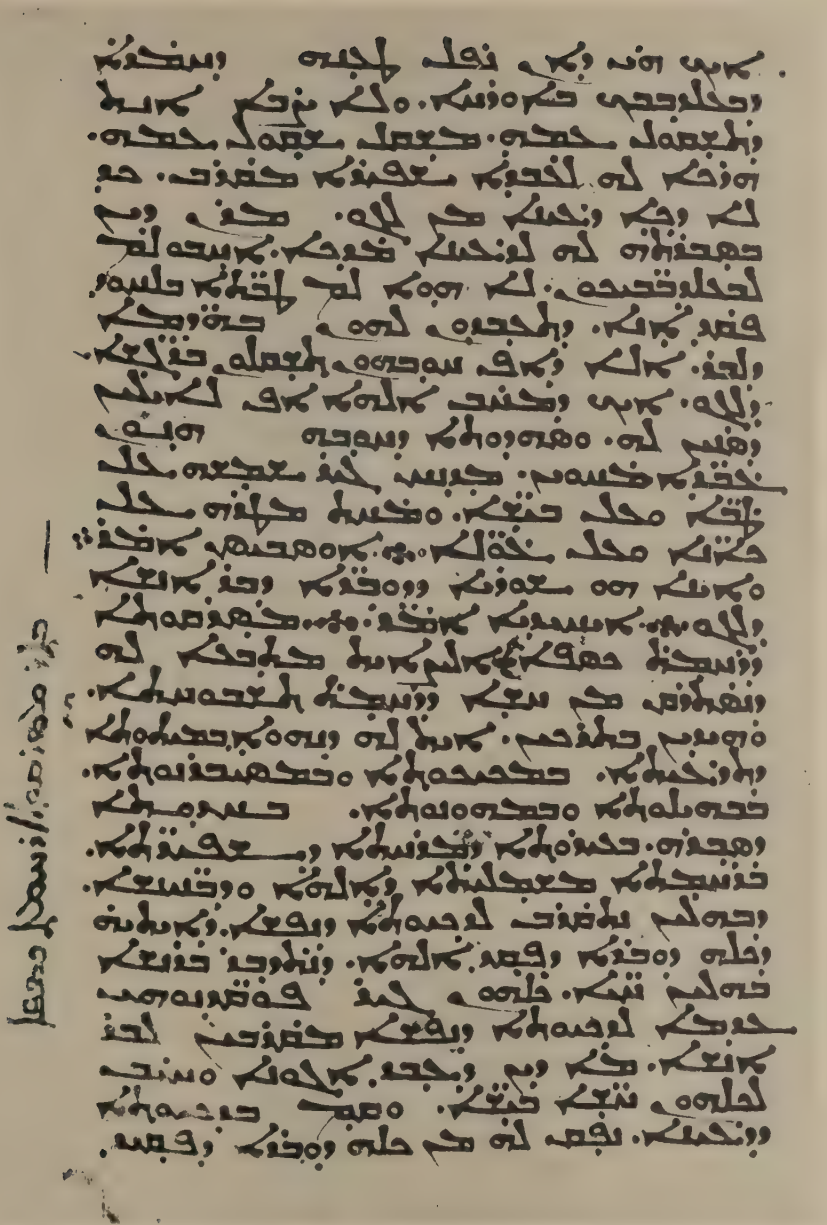
[6] These sayings are from a miscellaneous collection of apophthegmata. See Dom C. Butler in *op. cit.*, VI, 1, p. 94.

[7] This history is taken from Version II of the Historia Lausiaca. See Dom C. Butler in *op. cit.*, VI, 1, pp. 86 and 93.

[8] This history is derived from a miscellaneous document. See Dom C. Butler in *op. cit.*, VI, 1, p. 94.

[9] This history is taken from Version I of the Historia Lausiaca. See Dom C. Butler in *op. cit.*, VI, 1, pp. 85 and 93.

[10] He is also known as John the Monk and John of Egypt, and he was sometimes



London, British Museum
Add. MS. 17172, folio 187

London, British Museum
Add. MS. 14485, folio 7

PLATE LXIV

823-824 A. D.[1]

London, British Museum, Add. MS. 14485, fol. 7.[2]

A Lectionary containing Lessons from the Old and the New Testament and from the Apocrypha.[3]

Vellum; 25.9 to 26.2 cm. × 17 to 17.7 cm.; 121 leaves; two columns; 24 to 34 lines to the column; columns and top lines ruled with lead; ink brown and black; Estrangelâ. The manuscript was written in the Church of Mâr Aḥûdemmêh in Ḥarrân.[4] The codex once belonged to the Convent of Abbâ Bîshôi in Nitria.

The passages reproduced in the plate are Genesis 19: 20-28 and 1 Kings 18: 29-35.

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called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[11] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 760 f.

[12] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[13] It is impossible to determine where the manuscript was written.

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[1] An. Graecorum 1135. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 146 ff. (No. CCXX).

[3] The Old Testament lessons are taken in part from the Peshîṭṭâ and in part from the Syro-Hexaplar version. When the latter translation is followed, this fact is indicated by the words ܒܫܡ ܗܟܠܝܐ or ܗܟܠܝܐ ܕܐܬܪ̈ܟܡ in the headings. The New Testament lections, which are taken from the Peshîṭṭâ, are chiefly from the Acts and Catholic Epistles. There seem to be no readings from the Gospels, and only the first lines of lessons from the Pauline Epistles are given.

[4] The codex is the work of two scribes, whose names are not given. Folia 1-101 were written by the first copyist. The second hand begins at fol. 101v. and continues to the end of the manuscript.

PLATE LXV

824 A. D.[1]

London, British Museum, Add. MS. 14486, fol. 58.[2]

A Lectionary of the Old and the New Testament for All the Principal Festivals of the Year according to the Peshîṭṭâ Version.

Vellum; 24.2 to 24.3 cm. × 16.8 to 17.2 cm.; 81 leaves; two columns; 28 to 32 lines to the column; columns and top lines ruled with lead; ink brown and black; Eṣtrangelâ.[3]

The passages reproduced in the plate are 2 Kings 9:10 (first line of right-hand column), Ezekiel 3: 16-21, and 1 Peter 5: 1-5.

[1] Âdar, An. Graecorum 1135. The day of the month is not given. The codex was bound by a monk named Isaac at this date, and it is probable that the copying of the manuscript was completed in the same year.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 149 ff. (No. CCXXI).

[3] The name of the scribe and that of the place where the manuscript was written are not given. It was copied for the Church of Mâr Aḥûdemmêh (ܡܪܝ ܐܚܘܕܡܡܗ), which was in ܟܪܟܐ ܕܚܪܢ in Ḥarrân.

London, British Museum
Add. MS. 14486, folio 58

London, British Museum
Add. MS. 12152, folio 108

PLATE LXVI

837 A. D.[1]

London, British Museum, Add. MS. 12152, fol. 108.[2]

Ps.-Dionysius the Areopagite, On the Celestial Hierarchy; id., On the Ecclesiastical Hierarchy; id., On Divine Names; id., On Mystical Theology; id., Ten Epistles; [3] and Diocles,[4] A History of Rome (a fragment).

Vellum; 26.6 to 27.3 cm. × 17.6 to 18 cm.; 195 leaves; two columns; 27 to 32 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe was a deacon named Addai, and he was a native or resident of Amida. The manuscript was written in the village of Ṭûr-lâhâ in the neighbourhood of Antioch, in the region of Bêth-Maiyâ, near the Convent of Pesîltâ.

The passage reproduced in the plate is taken from the treatise of Ps.-Dionysius entitled Περὶ *θείων ὀνομάτων*, Chapter II, § XI. For the Greek text see Migne, *Patr. Gr.*, III, col. 649.

[1] Ḥazîrân 30, An. Graecorum 1148.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 497 ff. (No. DCXXVI).

[3] The introductory matter and notes of Phocas of Edessa, John Scholasticus, and George of Scythopolis are also included in the manuscript. The works of Ps.-Dionysius were translated from Greek into Syriac by the priest and chief physician Sergius of Râs-ʿain, who died in 536 A. D. On Sergius (Sargîs) see A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 167 ff.

[4] I. e. probably Diocles of Peparethos, a Hellenistic historian apparently of the third century B. C. According to Plutarch (*Rom.* III, 1 and VIII, 7) he wrote the first Greek work on the founding of Rome (Ῥώμης κτίσις). See W. Christ and W. Schmid, *Geschichte der griechischen Litteratur* in I. von Müller's *Handbuch der klassischen Altertums-Wissenschaft* (sixth ed., Munich, 1912-1920), II, 1, p. 222; M. Schanz and C. Hosius, *Geschichte der römischen Literatur* in I. von Müller and W. Otto's *Handbuch der Altertumswissenschaft* (fourth ed., Munich, 1927-1935), I. pp. 172 f.; and Rosenberg in Pauly-Wissowa's *Real-Encyclopädie der classischen Altertumswissenschaft* (Stuttgart, 1894-), Zweite Reihe, Erster Halbband, col. 1085.

PLATE LXVII

844-845 A. D.[1]

London, British Museum, Add. MS. 12153, fol. 53.[2]

Gregory Nazianzen, Thirty Discourses.[3]

Vellum; 28.2 to 28.5 cm. × 19.7 to 20.5 cm.; 206 leaves; two columns; 35 to 39 lines to the column (first hand), and 32 to 38 lines to the column (second hand); columns and top lines ruled with lead;[4] ink black; Estrangelâ and Serṭâ.[5] The second scribe was a stylite named Ephraim, and he was a native or resident of Kephar-Tauretha near Zeugmâ.[6]

The passage reproduced in the plate is taken from a letter of Severus of Antioch.[7] This letter has apparently not been published.

[1] An. Graecorum 1156. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 423 ff. (No. DLV).

[3] These discourses were translated in Cyprus in the year 624 by Paul the Abbot, who was also known as Paul of Edessa. For a list of them see W. Wright, *op. cit.*, Part II, pp. 423 ff.

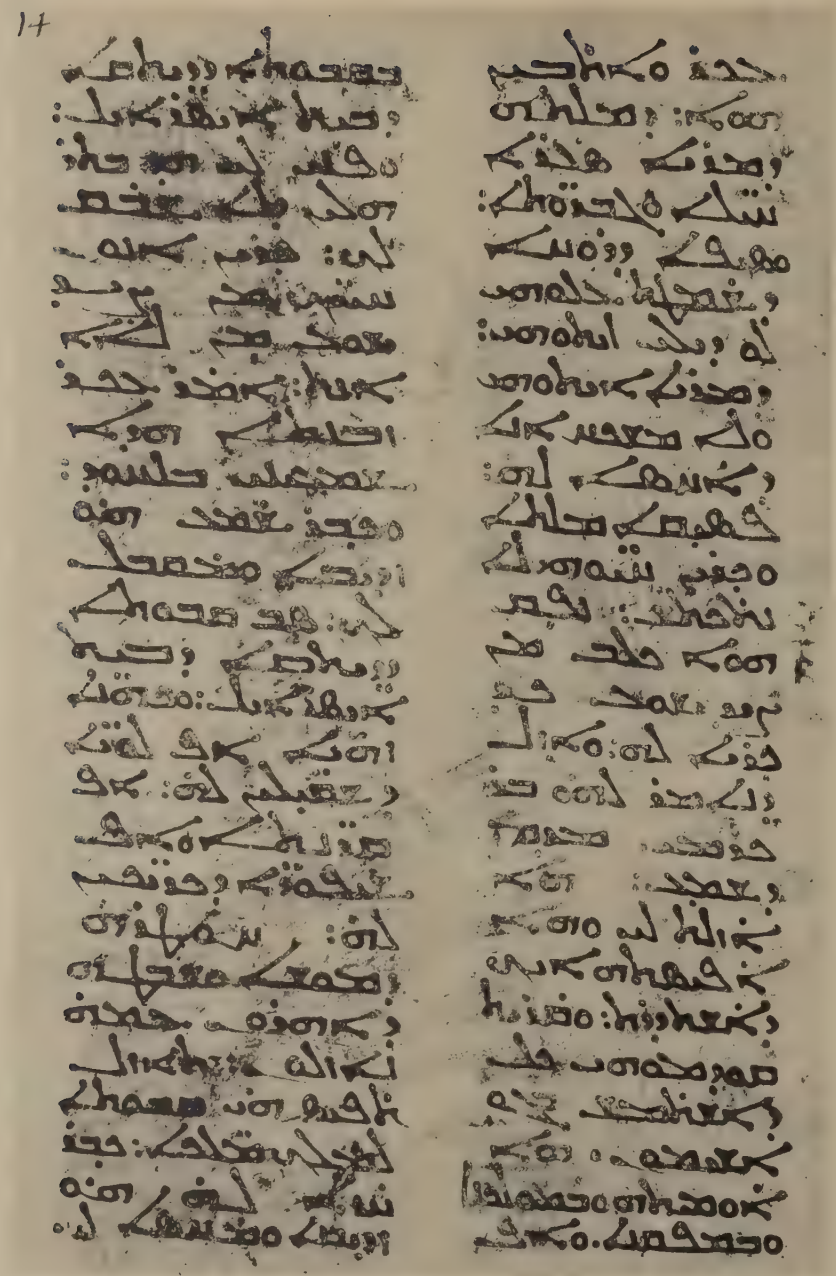
[4] In the latter half of the codex the bottom lines also are ruled with lead.

[5] The codex is the work of two scribes. Folia 1-42 were written by the first hand, and folia 43-206 by the second. The first copyist wrote in Serṭâ. The second began in Serṭâ, but almost immediately (fol. 43v.) he changed to Estrangelâ. He continued to write in Estrangelâ as far as fol. 152, when he reverted to Serṭâ. For a specimen of the Serṭâ hand see Plate CI.

[6] The name of the first scribe and that of the place where the manuscript was written are not given.

[7] Two short extracts from letters of Severus on the doctrine of the Trinity are inserted between two discourses of Gregory Nazianzen on peace.

London, British Museum
Add. MS. 12153, folio 53



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 116, folio 14

PLATE LXVIII

857 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 116, fol. 14.[2]

Jacob of Serûg,[3] Metrical Discourses;[4] and Antiphons of Every Kind for the Whole Year.

Vellum; 23.9 cm. × 16 to 16.4 cm.; 43 leaves; two columns; 24 to 27 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe's name was Ḥabîb.[5]

The passage reproduced in the plate is taken from Jacob's metrical discourse On 'Âchâr the Son of Carmî. This discourse has apparently not been published.

[1] Second Teshrîn 12, An. Graecorum 1169.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 86 f.

[3] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[4] Of the twenty discourses which were originally contained in this codex there remain only Nos. XVII-XX. For the titles of them see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 86.

[5] The name of the place where the manuscript was written is not given.

PLATE LXIX

858-859 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 268, fol. 38.[2]

The Four Gospels according to the Harclean Version.

Vellum; 27.8 cm. × 20.4 cm.; 172 leaves; one column; 21 to 30 lines to the page; columns and top lines ruled with lead; ink brown; Estrangelâ.[3]

The passage reproduced in the plate is Matthew 20: 22-29.

[1] An. Graecorum 1170. The month and the day of the month are not given.

[2] For a description of this codex see A. Mai, *Scriptorum Veterum Nova Collectio* (Rome, 1825-1838), V, Part II, pp. 4 f.

[3] The colophon is much damaged by water or dampness. If it contained the name of the scribe or that of the place where the manuscript was written, they have perished.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 268, folio 38

London, British Museum
Add. MS. 17109, folio 37v.

PLATE LXX

873-874 A. D.[1]

London, British Museum, Add. MS. 17109, fol. 37v.[2]

The Psalms according to the Peshîṭtâ Version;[3] Ephraem Syrus, A Metrical Discourse; John Chrysostom, A Discourse on Repentance; Ephraem Syrus, A Hymn for the Dead; and the Creed of Severus of Antioch.

Vellum; 25.5 to 25.9 cm. × 17.1 to 18 cm.; 147 leaves; one column; 20 to 31 lines to the page; columns and top lines ruled with lead; ink black and brown; Estrangelâ. The manuscript was written in Edessa.[4] The codex apparently belonged at one time to the Convent of St. Mary Deipara in Nitria.[5]

The passage reproduced in the plate is Psalm 50: 1-12.

[1] An. Hegirae 260, which began on October 27, 873 A. D., and ended on October 15, 874 A. D. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 120 ff. (No. CLXX).

[3] The following are appended to the Psalms: Canticles from the Old and New Testaments, the Beatitudes, the Gloria in Excelsis, the Nicene Creed, and the Lord's Prayer.

[4] The name of the scribe is not given.

[5] In a partly erased note on fol. 1, which apparently records the presentation of the codex to a monastery, " the holy Convent of the Mother of God " is mentioned. Since there is a Coptic note in the margin of fol. 6, this monastery was probably the Convent of St. Mary Deipara in Nitria.

PLATE LXXI

913 A. D.[1]

London, British Museum, Add. MS. 14579, fol. 86.[2]

Evagrius, Fourteen Selections;[3] Macarius of Egypt, An Exhortation; Isaiah of Scete, An Extract;[4] Gregory Nazianzen, Two Extracts;[5] John Chrysostom, Three Extracts;[6] and the Apophthegmata Patrum[7] and the Historia Monachorum.[8]

Vellum; 24 to 24.1 cm. × 16.1 cm.; 190 leaves; two columns; 27 to 34 lines to the column; columns and top lines ruled with lead; ink brown; Estrangelâ. The scribe was a priest named Ḥasan bar Thomas, and he was a native or resident of the village of ܟܦܪܓܘܬܐ in the district of Ḥarrân.

The passage reproduced in the plate is taken from the Apophthegmata Patrum. For the Greek text of the contents of column 1 see Migne, *Patr. Gr.*, LXV, col. 416. For the Greek text of the matter contained in column 2 see Migne, *op. cit.*, XXXIV, cols. 249 ff.; and LXV, col. 272.

[1] Âdar, An. Graecorum 1224. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 815 ff. (No. DCCCVIII).

[3] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 815 f.

[4] For the title of this see W. Wright, *op. cit.*, Part II, p. 816.

[5] For the titles of these see W. Wright, *op. cit.*, Part II, p. 816.

[6] For the titles of these see W. Wright, *op. cit.*, Part II, p. 816.

[7] The Apophthegmata Patrum are taken in part from a great collection entitled Histories of the Egyptian Monks and in part from miscellaneous collections. See Dom C. Butler in *Texts and Studies*, VI, 1, p. 94. The Historia Lausiaca, the Historia Monachorum, and the Apophthegmata Patrum were all attributed to Palladius by the Syrians. See Dom C. Butler in *op. cit.*, VI, 1, p. 95.

[8] This is Version I of the Historia Monachorum. See Dom C. Butler in *op. cit.*, VI, 1, pp. 93 and 267.

London, British Museum
Add. MS. 14579, folio 86

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 1, folio 111

PLATE LXXII

928-929 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 1, fol. 111.[2]

The Pentateuch according to the Peshîṭṭâ Version.

Vellum; 24.3 to 24.9 cm. × 15.1 to 17.2 cm.; 210 leaves; one column; 30 to 34 lines to the page; columns and top lines ruled with lead; ink brown and black; Estrangelâ. The scribe's name was Elias, and the manuscript was written in the Convent of Mâr Elias near Môṣul.

The passage reproduced in the plate is Leviticus 14: 19-32.

[1] An. Graecorum 1240. The month and the day of the month are not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 1 ff.

PLATE LXXIII

935-936 A. D.[1]

London, British Museum, Add. MS. 14469, fol. 22.[2]

The Four Gospels according to the Harclean Version.

Vellum; 33.9 to 34.5 cm. × 25.7 cm.; 205 leaves; two columns; 20 to 27 lines to the column; columns ruled with lead; ink black and brownish; Estrangelâ. The scribe was a priest named John, and the manuscript was written in the Convent of St. Mary Deipara in Nitria for the abbot Moses of Nisibis.

The passage reproduced in the plate is Matthew 20: 13-22.

[1] An. Graecorum 1247. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 75 f. (No. CXX).

London, British Museum
Add. MS. 14469, folio 22

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 14, folio 46v.

PLATE LXXIV

956 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 14, fol. 46v.[2]

The Four Gospels according to the Peshîṭṭâ Version.

Vellum; 12.7 to 13.6 cm. × 8.9 to 10 cm.; 196 leaves; one column; 20 to 23 lines to the page; columns ruled sometimes with ink and sometimes with a sharp point; ink black and brown; Estrangelâ. The scribe's name was Aksenâyâ (ܐܟܣܢܝܐ).[3]

The passage reproduced in the plate is Matthew 25: 6-16.

[1] Tâmmûz 7, An. Graecorum 1267.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 47 ff.

[3] The name of the place where the manuscript was written is not given.

PLATE LXXV

979-980 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 152, fol. 173v.[2]

Jacob of Edessa, The Book of the Vowel Points and Readings of the Old and the New Testament according to the Qarqaphensian Tradition; [3] Severus of Antioch, On the Properties and Operations in Christ; [4] Jacob of Edessa, A Letter to George of Serûg; id., On the Points; Thomas the Deacon, On the Names of the Points; Epiphanius, On the Names of the Points; id., On Weights; id., On Prophecy; Ephraem Syrus, A Metrical Discourse on the Composition of Man; and Seven Anonymous Works.[5]

Vellum; 28.5 to 29.4 cm. × 19.6 to 20.4 cm.; 207 leaves; two columns; 27 to 35 lines to the column; columns and top lines ruled sometimes with ink and sometimes with a blunt point; ink brown and black; Estrangelâ. The scribe was a deacon named David, and he was a native or resident of ܡܝܥܪ in the district of ܒܝܬ ܚ. The manuscript was written in the Convent of Mâr Aaron in ܒܝܬ ܥ in the district of ܡܨܝܥܝܬ.

The passage reproduced in the plate is taken from a work of Jacob of Edessa entitled The Book of the Vowel Points and Readings of the Old and the New Testament according to the Qarqaphensian Tradition, Section 53 (in the catalogue of the Assemanis), which treats of the vowel points and readings in the first and second parts of the works of Gregory Nazianzen. This section of Jacob's work has apparently not been published.

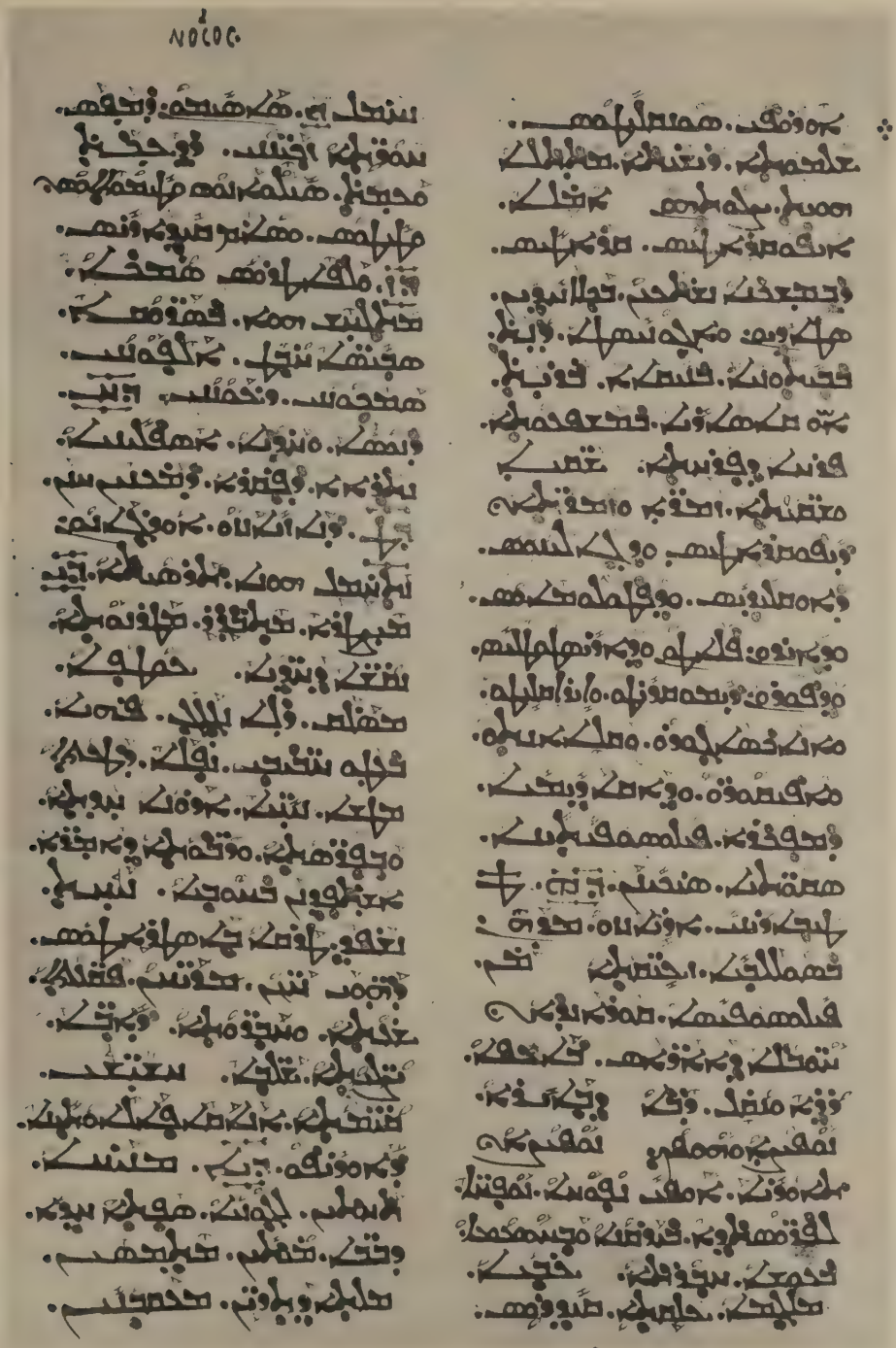
[1] An. Graecorum 1291. The month and the day of the month are not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 287 ff.

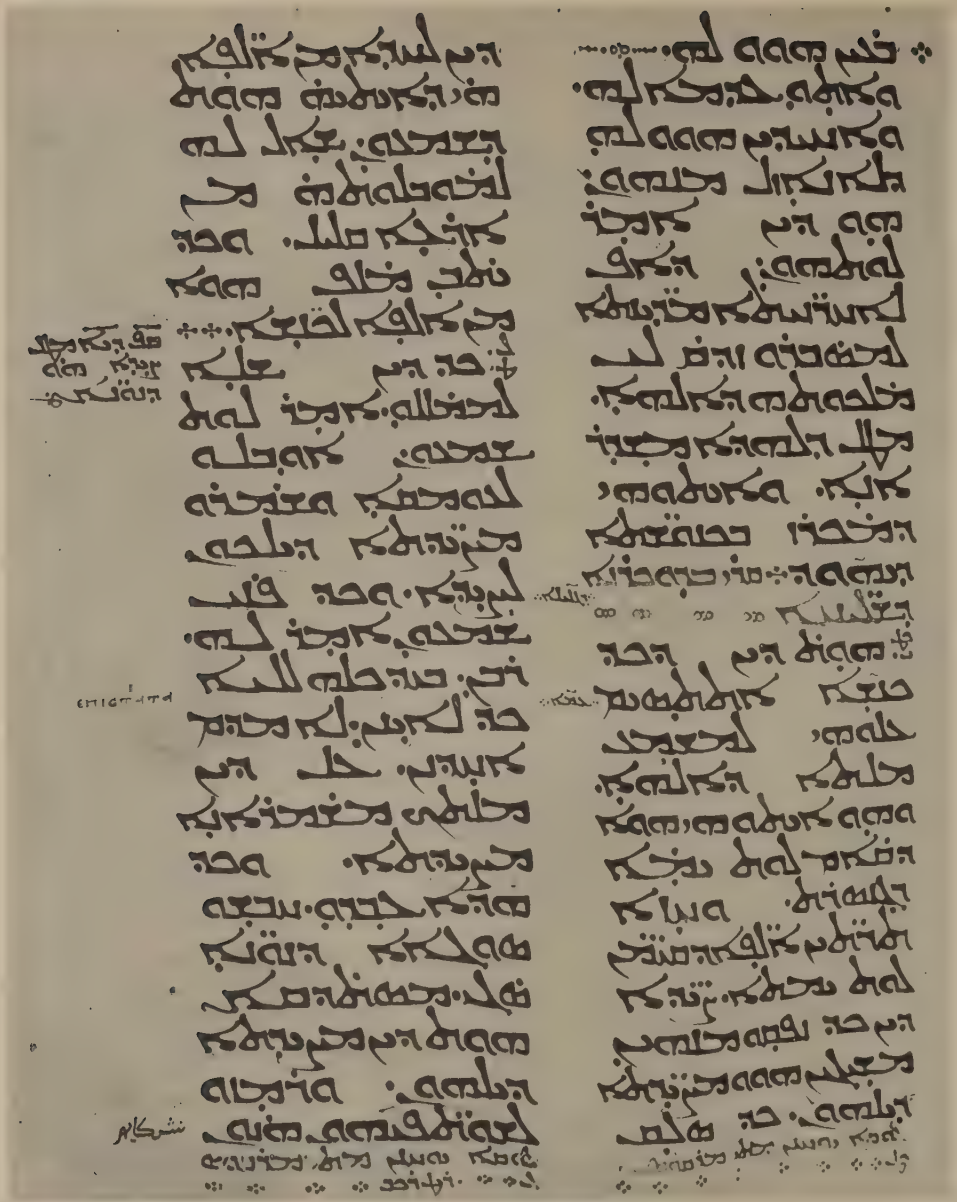
[3] This is a West-Syrian Mâsôrâh, and it contains fifty-three sections. The Assemanis, who enumerate fifty-four, have omitted No. 34. For the titles of these sections see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 287 ff.

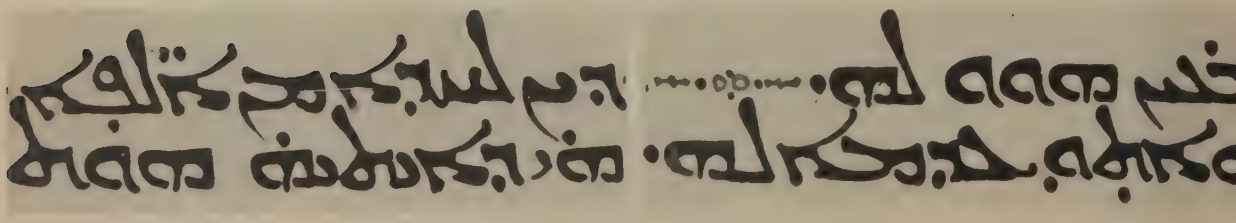
[4] This tractate was copied by a later hand.

[5] For the titles of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 291.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 152, folio 173v.





Jerusalem, Syrian Orthodox Convent of St. Mark
Cod. 25, folio 115

PLATE LXXVI

994 A. D.[1]

Jerusalem, Syrian Orthodox Convent of St. Mark, Cod. 25, fol. 115.[2]

The Four Gospels according to the Harclean Version.

Vellum; 43.9 to 44.2 cm. × 29.6 to 30.7 cm.; 228 leaves; two columns; 23 to 29 lines to the column; columns and lines ruled with lead; ink black; Estrangelâ. The scribe's name was Gabriel, and the manuscript was written in the Convent of the Forty Holy Martyrs on the Dry River in the district of Melitene.

The passage reproduced in the plate is Luke 4: 42-5: 7.

[1] Âb 10, An. Graecorum 1305.

[2] This codex has not been described more fully.

PLATE LXXVII

999-1000 A. D.[1]

London, British Museum, Add. MS. 12139, fol. 19.[2]

A Lectionary of the Old and the New Testament mostly according to the Peshîṭtâ Version.[3]

Vellum; 27.4 to 27.7 cm. × 20.2 to 20.6 cm.; 139 leaves; one column; 22 to 32 lines to the page; columns and top lines ruled with lead; ink black and brownish; Estrangelâ. The scribe's name was Romanus.[4]

The passages reproduced in the plate are Deuteronomy 33: 14-16 and Joshua 3: 7-15.

[1] An. Graecorum 1311. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 154 ff. (No. CCXXIV).

[3] A few lessons at the beginning are taken from the LXX and the Harclean version.

[4] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 12139, folio 19

London, British Museum
Add. MS. 12148, folio 104

PLATE LXXVIII

1007 A. D.[1]

London, British Museum, Add. MS. 12148, fol. 104.[2]

A Choral Service Book for the Whole Year (Part I).[3]

Vellum; 37.7 to 39.1 cm. × 31.4 to 32.2 cm.; 233 leaves; two columns; 23 to 37 lines to the column; columns ruled with lead; ink black; Estrangelâ. The scribe's name was Yêshû' bar Andrew, and he was a native or resident of Ḥisn Zaid in Mesopotamia. The manuscript was written in the house of Abû 'Alî Zakarîyâ (ܐܒܘ ...), chief (?) of the Tagrîtans (ܡܫܚܢܝܐ ܕܬܓܪܝܬܐ).[4] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a service for the Nativity of Our Lord. This service has apparently not been published.

[1] Shebâṭ 25, An. Graecorum 1318.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 264 ff. (No. CCCXXI).

[3] For a list of the various services contained in the codex see W. Wright, *op. cit.*, Part I, pp. 264 f.

[4] The word after ܐܒܘ is illegible. In Add. MS. 12146 (No. CCCXIX), which is also the work of Yêshû' bar Andrew, Abû 'Alî Zakarîyâ is called 'chief' (ܪܫܝܫ) of the Tagrîtans; and ܪܫܝܫ is what one would expect after ܐܒܘ in Add. MS. 12148 (No. CCCXXI). The word in question, however, looks more like ܐܒܘ repeated. See W. Wright, *op. cit.*, Part I, p. 265.

PLATE LXXIX

1081 A. D.[1]

London, British Museum, Add. MS. 12144, fol. 208v.[2]

A Catena Patrum on the Greater Part of the Old and the New Testament.[3]

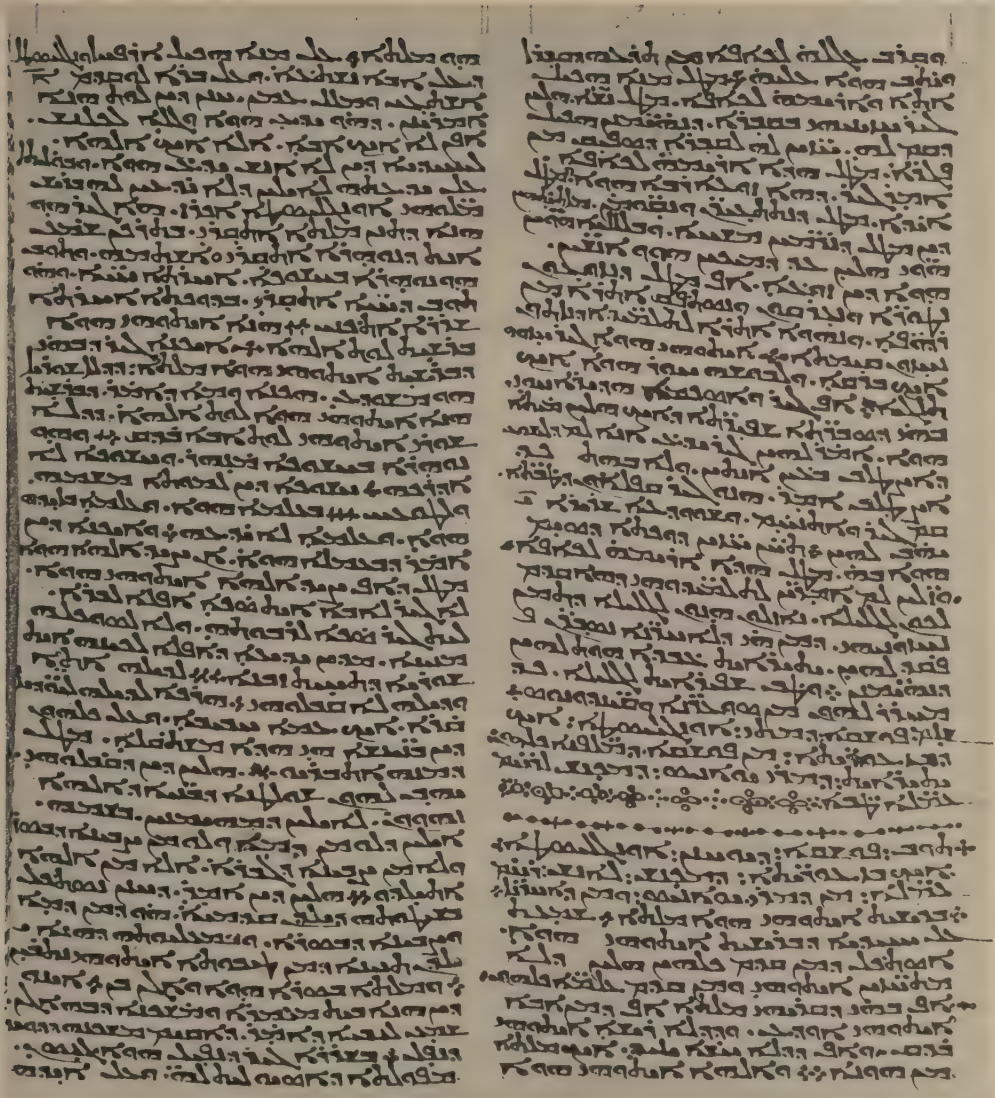
Vellum; 36.8 to 37.3 cm. × 31.2 to 32.2 cm.; 233 leaves; two columns; 36 to 49 lines to the column; columns and top and bottom lines ruled with lead; ink black; Eṣtrangelâ. The scribe's name was Samuel, and the manuscript was written in the Convent of St. Mary Deipara in Gâzartâ, in the region of Alexandria.

The passage reproduced in the plate is taken from the commentary on the end of Matthew and the beginning of John. The work has apparently not been published.

[1] Âdar 25, An. Graecorum 1392.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 908 ff. (No. DCCCLIII).

[3] This work was compiled by a certain Severus, a monk of Edessa, in 861 A. D. Ephraem Syrus and Jacob of Edessa are the chief authorities on the Old Testament, and John Chrysostom is the principal authority on the New Testament. In addition to these the following writers are quoted: Athanasius; Basil of Caesarea; Cyril of Alexandria; Daniel of Ṣalaḥ; Ps.-Dionysius the Areopagite; Epiphanius of Cyprus; Eusebius of Caesarea; George, Bishop of the Arabs; Gregory Nazianzen; Hippolytus; Isidore of Pelusium; Jacob of Serûg; John of Lycopolis; Mârûthâ, Bishop of Tagrît; Philoxenus of Mabbûg; Phocas of Edessa; and Severus of Antioch.



London, British Museum
Add. MS. 12144, folio 208v.

London, British Museum
Add. MS. 14490, folio 68

PLATE LXXX

1089 A. D.[1]

London, British Museum, Add. MS. 14490, fol. 68.[2]

A Lectionary of the Gospels according to the Harclean Version.

Vellum; 22.6 to 23 cm. × 16.8 to 17.4 cm.; 276 leaves; one column; 18 to 25 lines to the page; columns and top lines ruled with lead; ink black; Estrangelâ. The scribe was a priest named Samuel bar Cyriacus, and he was a native or resident of Nîrabâ in the district of Ma'dân in "the land of the East." The manuscript was written in the Convent of St. Mary Deipara in the region of Alexandria.[3] The codex is in part a palimpsest, the lower writing being a Syriac translation of the works of Galen and the commentary of Gesius in a Serṭâ hand of the ninth or tenth century.[4]

The passage reproduced in the plate is John 9: 21-28.

[1] Îlûl 19, An. Graecorum 1400.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 159 ff. (No. CCXXV).

[3] This monastery was in Gâzartâ near Alexandria.

[4] Dr. Wright ascribes the lower writing to the eighth or ninth century. See W. Wright, *op. cit.*, Part I, p. 161.

PLATE LXXXI

1138 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 51, fol. 90.[2]

A Lectionary of the Gospels according to the Harclean Version.

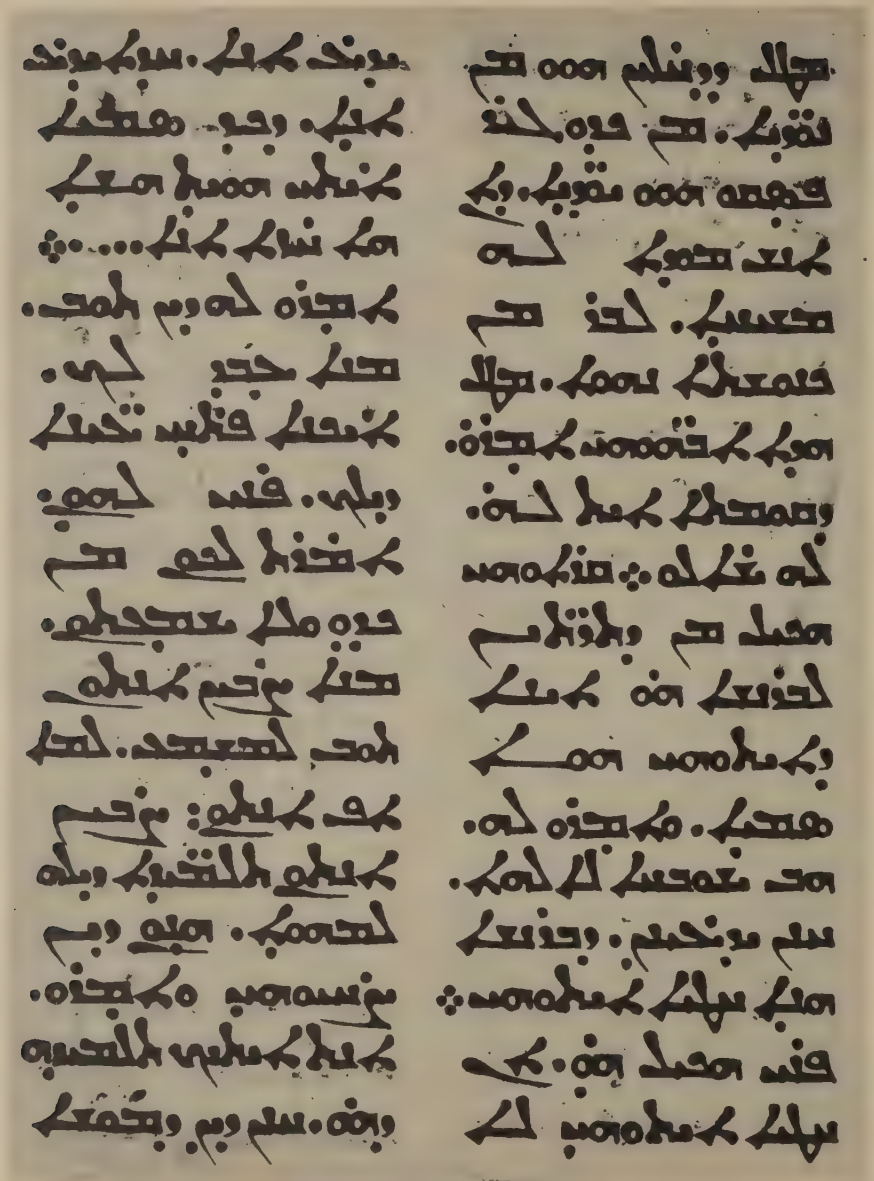
Vellum; 24.5 to 24.9 cm. × 17.1 to 17.6 cm.; 118 leaves; two columns; 18 to 23 lines to the column; columns ruled with lead; ink black; Estrangelâ. The scribe's name was Romanus, and the manuscript was written in the Syrian Convent in Jerusalem.

The passage reproduced in the plate is John 3: 13-20.

[1] Âb 25, An. Graecorum 1449.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 16 ff.

Paris, Bibliothèque Nationale
Cod. Syr. 51, folio 90



Jerusalem, Syrian Orthodox Convent of St. Mark
Cod. 27, folio 58

PLATE LXXXII

1149 A. D.[1]

Jerusalem, Syrian Orthodox Convent of St. Mark, Cod. 27, fol. 58.[2]

A Lectionary of the Gospels according to the Harclean Version.

Vellum; 25.3 to 25.6 cm. × 17.5 to 18.2 cm.; 138 leaves; two columns; 14 to 22 lines to the column; columns ruled with lead; ink black; Estrangelâ. The scribe's name was Sâhdâ, and he was a native or resident of Edessa. The manuscript was written in the Convent of Mâr Simeon the Pharisee, which was also called the Convent of St. Mary Magdalene, in Jerusalem.

The passage reproduced in the plate is John 9: 22-28.

[1] Îlûl 5, An. Graecorum 1460.

[2] This codex has not been described more fully.

PLATE LXXXIII

1177 A. D.[1]

London, Library of A. Chester Beatty, Esq., Cod. Syr. 3, fol. 90v.[2]

The Four Gospels according to the Harclean Version.

Vellum; 39.5 to 40 cm. × 30.8 to 31 cm.; 229 leaves; two columns; 21 to 27 lines to the column; columns ruled with lead; ink black; Estrangelâ. The manuscript was written in the Church of Mâr Thomas the Apostle.[3]

The passage reproduced in the plate is Mark 7: 10-19.

[1] Tâmmûz, An. Graecorum 1488. The day of the month is not given.
[2] This codex has not been described more fully.
[3] Neither the location of this church nor the name of the scribe is given.

PLATE LXXXIV

1191 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 40, fol. 114.[2]

The Four Gospels according to the Peshîṭṭâ Version.

Vellum; 15.7 cm. × 11 cm.; 232 leaves; one column; 20 and 21 lines to the page; columns and lines ruled with lead; ink black; Estrangelâ. The scribe was a priest named Yêshû' bar John, and he was a native or resident of Romana Castra. The manuscript was written in the Convent of St. Mary Deipara in Edessa.

The passage reproduced in the plate is Luke 1: 57-67.

[1] Nîsân 13, An. Graecorum 1502.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 14.

PLATE LXXXV

1192 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 54, fol. 124.[2]

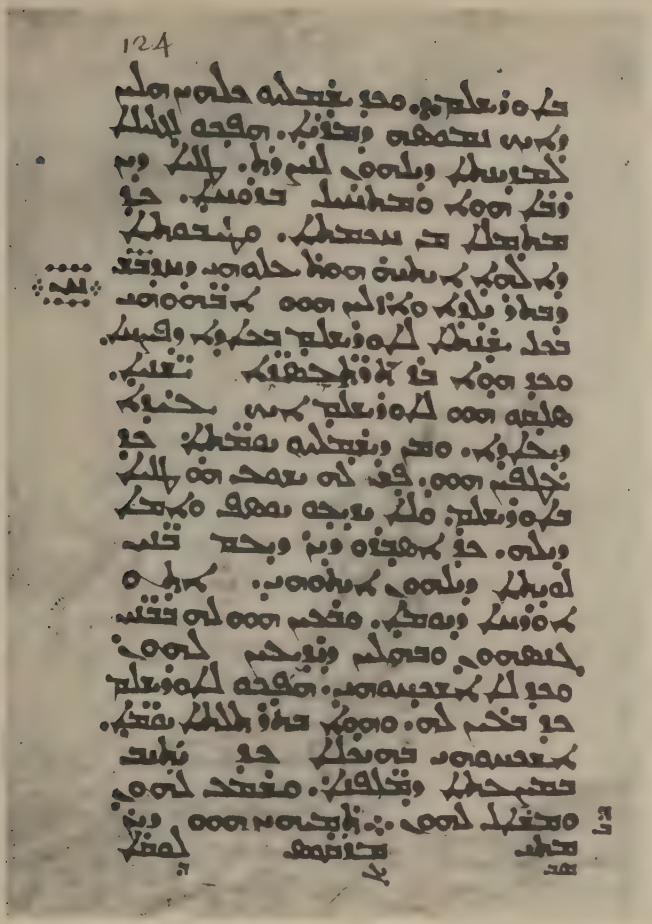
The Four Gospels according to the Harclean Version.

Vellum; 17.5 to 17.7 cm. × 12 to 12.5 cm.; 242 leaves; one column; 22 and 23 lines to the page; columns and lines ruled with a sharp point; ink black; Eṣtrangelâ. The scribe was a priest named Yêshû' bar John, and he was a native or resident of Romana Castra. The manuscript was written in the Convent of St. Mary Deipara in Edessa.

The passage reproduced in the plate is Luke 2: 38-47.

[1] The first Sunday in Nîsân, An. Graecorum 1503.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 20.



Paris, Bibliothèque Nationale
Cod. Syr. 54, folio 124

Paris, Bibliothèque Nationale
Cod. Syr. 39, folio 112

PLATE LXXXVI

1195 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 39, fol. 112.[2]

The Four Gospels according to the Peshîṭṭâ Version.

Vellum; 17.8 cm. × 13 cm.; 265 leaves; one column; 17 to 19 lines to the page; columns and lines ruled with lead; ink brown; Eṣtrangelâ. The scribe's name was Joseph, and the manuscript was written in the Convent of Mâr Ṣalîbâ Zakkâyâ (ܙܟܝ) in Ṭûr-ʿAbdîn.

The passage reproduced in the plate is Mark 11: 7-14.

[1] An. Graecorum 1506. The month and the day of the month are not given. The manuscript is also dated 1195 A. D. After ܫܢܬ the word ܫܒܥ has been partly erased.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 14.

PLATE LXXXVII

1202-1203 A. D.[1]

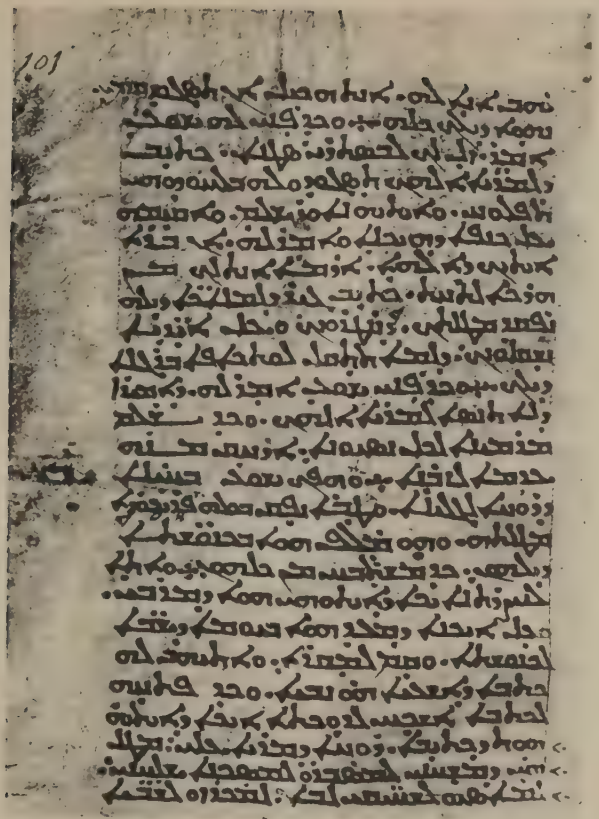
Paris, Bibliothèque Nationale, Cod. Syr. 55, fol. 101.[2]

The Four Gospels according to the Harclean Version.

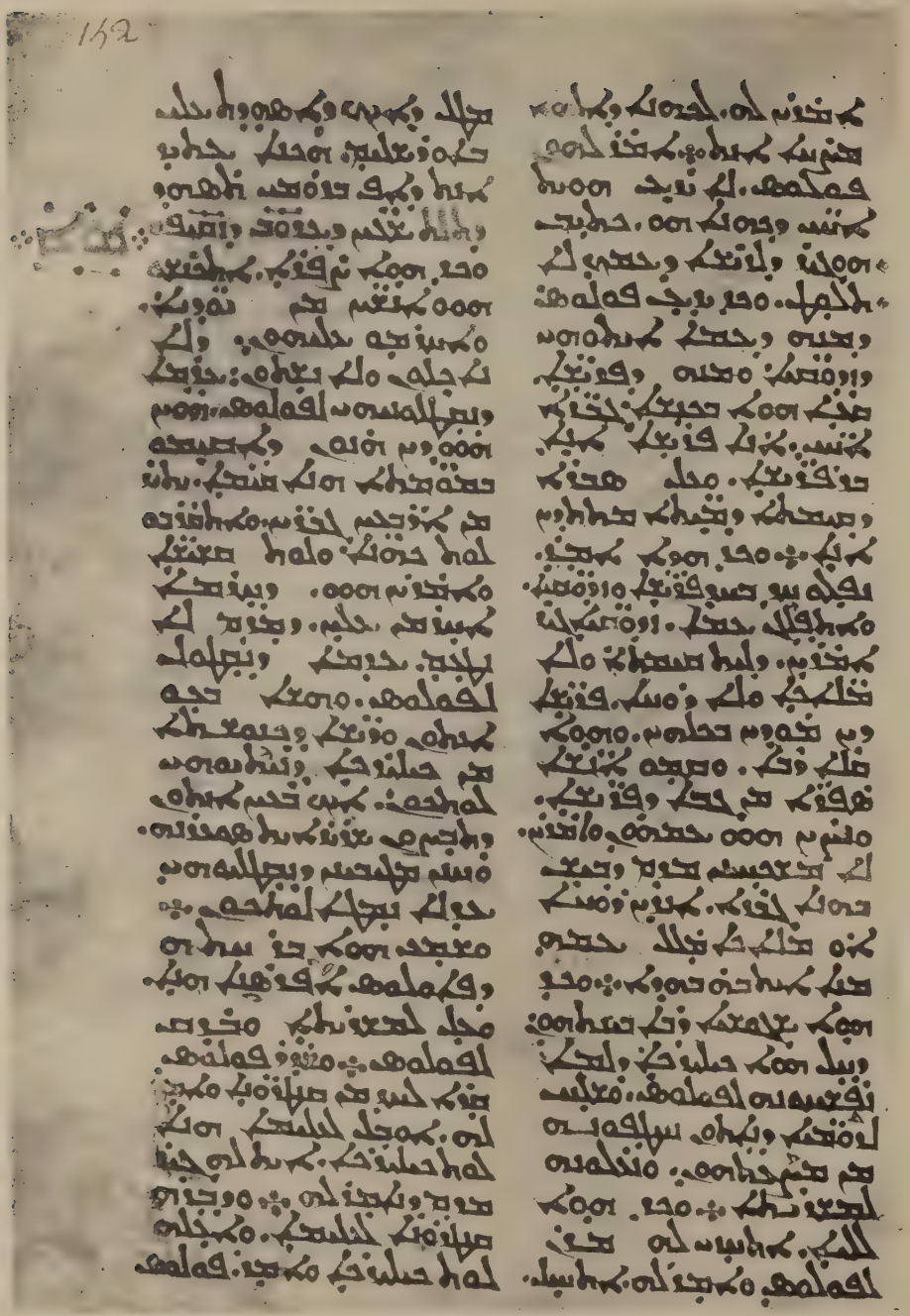
Vellum; 14.6 to 14.8 cm. × 10.9 cm.; 199 leaves; one column; 23 to 27 lines to the page; columns and top and bottom lines ruled with lead; [3] ink black; Estrangelâ. The scribe's name was Abû 'l-Faraj bar Abraham, and he was a native or resident of Amida. The manuscript was written in the Convent of Mâr Elias in the district of Amida.

The passage reproduced in the plate is Luke 4: 6-18.

[1] An. Graecorum 1514. The month and the day of the month are not given.
[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 20.
[3] Sometimes the lines also are ruled with lead.



Paris, Bibliothèque Nationale
Cod. Syr. 55, folio 101



Paris, Bibliothèque Nationale
Cod. Syr. 31, folio 152

PLATE LXXXVIII

1203 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 31, fol. 152.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 25.4 cm. × 17.1 to 18.3 cm.; 243 leaves; two columns; 33 lines to the column; columns and lines ruled with lead; ink black; Eṣtrangelâ.[3]

The passage reproduced in the plate is Acts 23: 4-18.

[1] Nîsân 3, An. Graecorum 1514.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 12 f.

[3] The name of the scribe has been erased. According to Zotenberg the copyist was a monk named Theodore bar Abû 'l-Faraj of Ṣalaḥ in Ṭûr-'Abdîn. See H. Zotenberg, *op. cit.*, p. 13. The name of the place where the manuscript was written is not given.

PLATE LXXXIX

1217-1218 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 46, fol. 152.[2]

Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭtâ Version.

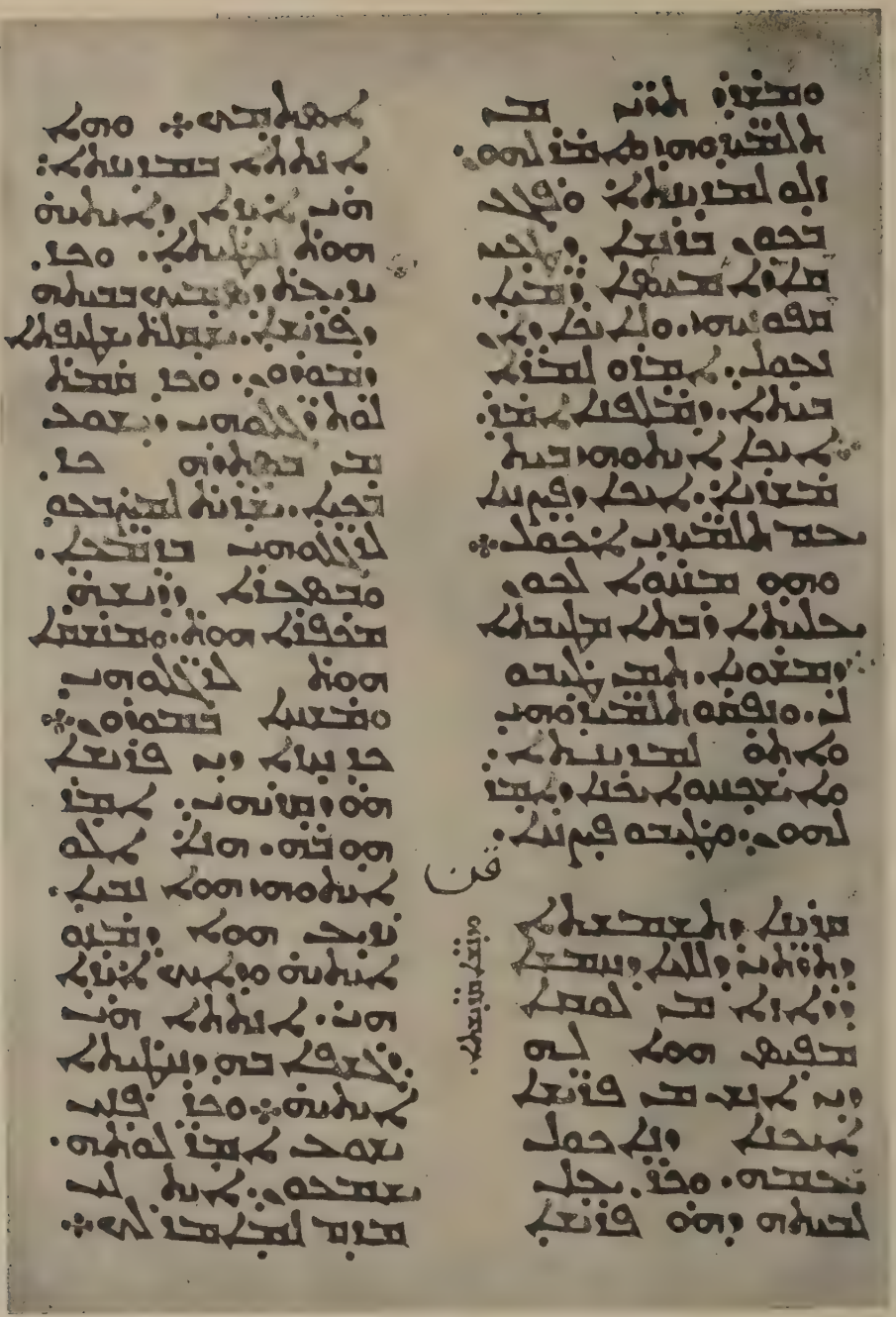
Vellum; 23 to 24 cm. × 18 to 18.5 cm.; 190 leaves; two columns; 21 to 24 lines to the column; columns and lines ruled with a sharp point; ink black and brown; Eṣtrangelâ. The scribe was a deacon named Simeon, and he was a native or resident of ܚܨܢܣܠܟ. The manuscript was written in the Convent of Mâr Ananias near Mardîn.

The passage reproduced in the plate is Colossians 1: 3-14.

[1] An. Graecorum 1529. The month and the day of the month are not given.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 15.

Paris, Bibliothèque Nationale
Cod. Syr. 46, folio 152



Jerusalem, Syrian Orthodox Convent of St. Mark
Cod. 28, folio 111

PLATE XC

1222 A. D.[1]

Jerusalem, Syrian Orthodox Convent of St. Mark, Cod. 28, fol. 111.[2]

A Lectionary of the Gospels according to the Harclean Version.

Vellum; 25.8 to 26.2 cm. × 20.2 to 20.7 cm.; 201 leaves; two columns; 26 and 27 lines to the column; columns and lines ruled with lead; ink black; Eṣtrangelâ; miniatures.[3] The scribe was a priest named Bacchus, and he was a native or resident of the East. The manuscript was written in the Convent of St. Mary Deipara in Edessa.

The passages reproduced in the plate are Mark 14: 13-16 and Luke 7: 36-40.

[1] Second Kânûn 31, An. Graecorum 1533.

[2] This codex has not been described more fully.

[3] For reproductions of these miniatures see W. H. P. Hatch, *Greek and Syrian Miniatures in Jerusalem* (Cambridge, Mass., 1931), Plates LXIV-LXXI. See *supra*, p. 22.

PLATE XCI

1230 A. D.[1]

London, British Museum, Orient. MS. 8729, fol. 65.[2]

Lessons and Prayers.

Vellum; 40.2 to 40.4 cm. × 28.6 to 29.5 cm.; 247 leaves; two columns; 26 lines to the column; columns and lines ruled with lead; ink black and brown; Estrangelâ. The scribe's name was Bacchus bar Matthew, and he was a native or resident of the village of ܒܝܬ ܥܒܕܝܐ in the district of Môṣul. The manuscript was written in the Convent of St. Mary Deipara, which was called ܒܝܬ ܡܪܝܡ ܕܥܕܬܐ, in Edessa. The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passages reproduced in the plate are Luke 18: 2-8 and Matthew 18: 19 and 20 and 16: 21.

[1] Tâmmûz 29, An. Graecorum 1541.

[2] This codex is not included in the catalogue of Rosen and Forshall (1838), or in that of Wright (1870-1872), or in the list of Margoliouth (1899). It was acquired by the Museum after 1899.

London, British Museum
Orient. MS. 8729, folio 65

London, British Museum
Add. MS. 17256, folio 98

PLATE XCII

1251 A. D.[1]

London, British Museum, Add. MS. 17256, fol. 98.[2]

A Choir Book containing the Psalms and Canticles according to the Peshîṭṭâ Version.

Paper; 23.5 to 23.8 cm. × 17.1 to 17.4 cm.; 132 leaves; one column; 15 lines to the page; columns and lines ruled with lead; ink black; Estrangelâ. The scribe's name was Bacchus, and the manuscript was written in the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is Psalm 105: 12, 14, 16, 18, 20, 22, 23, 24, 25, and 27.

[1] Îlûl 16, An. Graecorum 1562.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 141 ff. (Nos. CCVIII and CCIX). The manuscript is in two parts, the first consisting of folia 1-82 and the second of folia 83-132.

PLATE XCIII

1255 A. D.[1]

London, British Museum, Add. MS. 14686, fol. 169.[2]

A Jacobite Lectionary for the Festivals of Our Lord for the Whole Year, Part I.

Paper; 25.7 to 25.9 cm. × 17 to 17.8 cm.; 208 leaves; two columns; 18 lines to the column; columns and lines ruled with lead; ink black; Estrangelâ. The scribe's name was Bacchus, and the manuscript was written in the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is Zechariah 8: 4-9. It is taken from the Peshîṭtâ version.

[1] Îlûl 27, An. Graecorum 1566.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 169 ff. (No. CCXXVIII).

London, British Museum
Add. MS. 14686, folio 169

Berlin, Preussische Staatsbibliothek
Cod. Syr. 20 (Sachau 236), folio 141v.

PLATE XCIV

1567-1568 A. D.[1]

Berlin, Preussische Staatsbibliothek, Cod. Syr. 20 (Sachau 236), fol. 141v.[2]

A Hymnal for the Feast Days and Holy Days of the Whole Year.[3]

Vellum; 44 cm. × 32 cm.; 292 leaves; two columns; 33 lines to the column; columns and top and bottom lines ruled with lead; ink pale black; Estrangelâ. The scribe's name was Ṣalîbûn or Ṣalîbâ.[4]

The passage reproduced in the plate is taken from a hymn appointed for Monday in Holy Week. This hymn has apparently not been published.

[1] An. Graecorum 1879. The month and the day of the month are not given.

[2] For a description of this codex see E. Sachau, *op. cit.*, I, pp. 66 ff.

[3] For the contents of the work see E. Sachau, *op. cit.*, I, pp. 66 ff.

[4] He calls himself ܨܠܝܒܐ on fol. 259v. The name of the place where the manuscript was written is not given, but the codex came from Ṭûr-'Abdîn. Professor Sachau says: "Durch diese unverdächtigen Angaben erfahren wir die für die syrische Paläographie sehr bemerkenswerthe Thatsache, dass in den Schluchten des Ṭûr-'Abdîn sich das Pergament als Schreibmaterial und die Estrangelo-Schrift um mehrere Jahrhunderte länger erhalten haben als in den Ebenen Mesopotamiens und Syriens." See E. Sachau, *op. cit.*, I, pp. 74 f. The present writer has seen some excellent specimens of Estrangelâ writing executed by the monks of the Syrian Orthodox Convent of St. Mark in Jerusalem.

PLATE XCV

731-732 A. D.[1]

Cambridge, Massachusetts, Harvard University, Semitic Museum, Cod. Syr. 115, fol. 18.[2]

The Gospel of St. John according to the Harclean Version; and the Mâsôrâh on this Gospel.[3]

Vellum; 11.1 to 11.5 cm. × 7.7 to 8.1 cm.; 87 leaves; one column; 14 to 17 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ.[4]

The passage reproduced in the plate is John 5: 3-7.

[1] The date is given as ܐܠܘ ܫܢܐ (*sic*) ܒܫܢܬ ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܫܬܝܢ. But the letters ܫܒܥ are in an erasure, and the ink is black. The ܐ, which has been inked over by the corrector, was the first letter of the word which originally stood in this place; and the word must have been either ܐܘܚܡ or ܐܠܦ. The space occupied by the erasure is large enough to contain five or six letters. If ܐܘܚܡ is read, the date is 731-732 A. D.; whereas ܐܠܦ would give 751-752 A. D. The manuscript, however, was written "in the days of Mâr Athanasius the patriarch and Mâr Isaac the bishop." Athanasius III was patriarch of Antioch from 724 to 739-740 A. D., when he was succeeded by John II, who died in the year 754. See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), II, p. 338. Therefore the date as given by the scribe must have been ܐܠܦ ܘܫܒܥ ܡܐܐ ܘܐܘܚܡ ܒܫܢܬ, i. e. An. Graecorum 1043, or 731-732 A. D. "Mâr Isaac the bishop" was doubtless the Isaac who was chosen by Athanasius III to be bishop of Ḥarrân, and who succeeded John II as patriarch of Antioch. See J. S. Assemani, *op. cit.*, II, pp. 338 f. If the correction ܫܒܥ, which should be ܚܡܫ, is read, the date is 711-712 A. D. At this time, however, Elias, the predecessor of Athanasius III, was patriarch of Antioch. See J. S. Assemani, *op. cit.*, II, p. 337. The month and the day of the month are not given.

[2] This codex has not been described more fully.

[3] The Mâsôrâh (foll. 83-87) gives the proper pointing of selected verses in the Gospel. It begins with 1: 1 and ends with 21: 15. The subscription reads thus: ܫܠܡ ܩܕܡܝܐ ܡܬܒܪܟ ܘܐܘܝܟܝܚܘܢ ܒܥܡܝܡ ܐܡ ܡܥܠܬܢܐ ܘܐܡܝܢ ܣܝܡܠ.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE XCVI

790 A. D.[1]

London, British Museum, Add. MS. 14548, fol. 40.[2]

Gregory Nazianzen, Thirty Discourses.[3]

Vellum; 25.4 to 25.7 cm. × 17.6 to 18.6 cm.; 187 leaves; one column; 23 to 33 lines to the page; columns and top lines ruled with lead; ink black; Serṭâ. The scribe was a deacon named Abraham.[4] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Gregory's discourse entitled Εἰς τὸν πατέρα σιωπῶντα διὰ τὴν πληγὴν τῆς χαλάζης. For the Greek text see Migne, *Patr. Gr.*, XXXV, cols. 956 f.

[1] Tâmmûz, An. Graecorum 1101. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 434 ff. (No. DLVIII).

[3] These discourses were translated in Cyprus in the year 624 by Paul the Abbot, who was also known as Paul of Edessa. For a list of them see W. Wright, *op. cit.*, Part II, pp. 434 f.

[4] The name of the place where the manuscript was written is not given.

PLATE XCVII

816 A. D.[1]

London, British Museum, Add. MS. 14582, fol. 18.[2]

Extracts from the Pauline Epistles (very imperfect); Palladius, The Historia Lausiaca (extracts from Part I); Ephraem Syrus, The Testament (abridged); Isaiah of Scete, Five Selections; [3] Macarius of Egypt, Seven Letters; [4] Evagrius, Five Selections; [5] John of Lycopolis,[6] A Discourse and a Letter; [7] Theophilus of Alexandria, A Discourse on the Separation of the Soul from the Body; Isaac of Antioch, A Metrical Discourse; Philoxenus of Mabbûg, Five Extracts; [8] Ephraem Syrus, A Funeral Discourse; The Creed of Severus of Antioch; Gregory the Monk, An Extract; Palladius, The Life of Serapion; Jacob of Serûg,[9] A Metrical Discourse on the Dead; John Chrysostom, An Extract on not Receiving the Eucharist Carelessly; Dioscorus the Monk, An Admonition before Receiving the Eucharist; Cyril of Alexandria, An Extract; and Basil, An Extract from the Commentary on the Psalms.

Vellum; 19.7 to 20.2 cm. × 12.7 to 13.4 cm.; 261 leaves; [10] one column; 18 to 25 lines to the page; columns and top lines ruled with lead; ink black and brown; Serṭâ. The manuscript was written in the Convent of Mâr Michael, which was in the Desert of Mareia (مدنمط) in Egypt.[11]

The passage reproduced in the plate is taken from the Historia Lausiaca of Palladius, XIX. For the Greek text see Dom C. Butler in *Texts and Studies*, VI, 2, pp. 59 f.; and Migne, *Patr. Gr.*, XXXIV, col. 1066.

[1] Shebâṭ 8, An. Graecorum 1127.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 692 ff. (No. DCCLII).

[3] For the titles of these see W. Wright, *op. cit.*, Part II, p. 693.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 693 f.

[5] For the titles of these see W. Wright, *op. cit.*, Part II, p. 694.

[6] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[7] For the titles of these see W. Wright, *op. cit.*, Part II, p. 694.

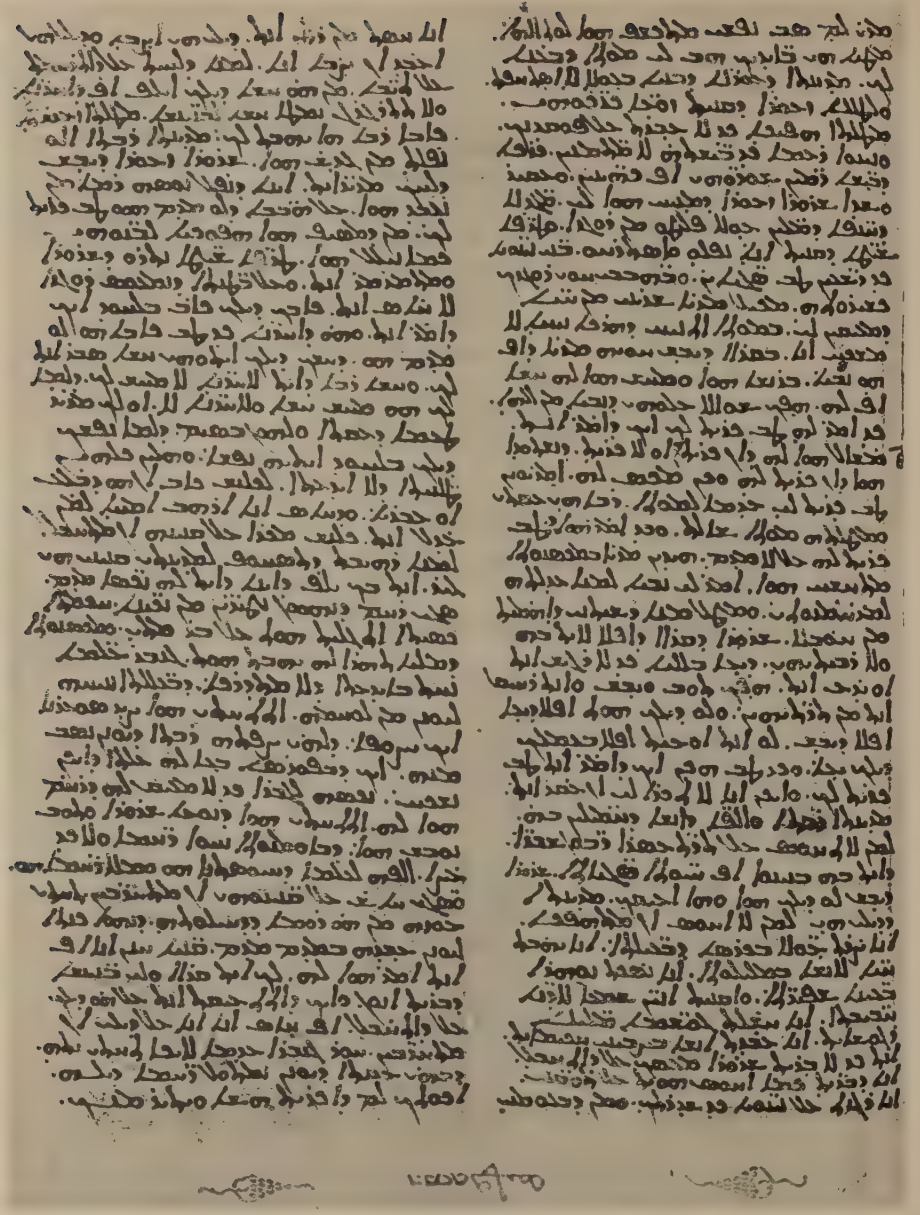
[8] For the titles of these see W. Wright, *op. cit.*, Part II, p. 694.

[9] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[10] Folia 190-252 are written in a large Eṣtrangelâ hand and are earlier than the rest of the codex. Dr. Wright ascribes them to the sixth or seventh century. See W. Wright, *op. cit.*, Part II, p. 692.

[11] The name of the scribe is not given.

London, British Museum
Add. MS. 14582, folio 18



London, British Museum
Add. MS. 14623, folio 46

PLATE XCVIII

823 A. D.[1]

London, British Museum, Add. MS. 14623, fol. 46.[2]

John of Lycopolis,[3] Eight Discourses; [4] Evagrius, Three Discourses; [5] id., A Dialogue of a Teacher and a Pupil; id., An Admonition; id., Two Letters; Jacob of Serûg,[6] Two Letters; [7] Ephraem Syrus, A Letter to the Monks Who dwelt in the Mountains; John Chrysostom, Nine Extracts; [8] Ephraem Syrus, Two Discourses (extracts); [9] The Catholic Epistles of the New Testament according to the Peshîṭṭâ Version (1, 2, and 3 John, 1 and 2 Peter, James, and Jude); Jacob of Serûg,[6] A Metrical Discourse on the Prophet Jonah; Severus of Antioch, A Discourse on the Trisagion; id., Five Extracts from the Homiliae Cathedrales; [10] Basil, An Extract from the Regulae brevius tractatae; [11] id., A Letter to the Recluses; John Chrysostom, A Consolatory Discourse for the Dead; Abraham ܒܗܢܐ,[12] Three Short Selections; [13] Basil, Extracts from an Epistle on the Ascetic Life; Nilus the Monk, A Discourse; Philoxenus of Mabbûg, A Letter to Patricius of Edessa; Evagrius, A Treatise on the Distinction of the Passions; Cyril of Alexandria, Two Extracts; [14] Jacob of Serûg,[6] Two Canticles on Penitence; and Isaiah of Scete, An Extract.

Vellum; 26.6 to 27.2 cm. × 20.8 to 21.7 cm.; 88 leaves; two columns; 35 to 51 lines to the column; columns and top and bottom lines ruled with lead; ink brown; Sertâ. The scribe's name was Aaron, and he was a native or resident of Dârâ in Mesopotamia. The manuscript was written in the Thebaid of Egypt. It is palimpsest throughout, the lower writing being the works of Ephraem Syrus in a small Estrangelâ hand of the sixth century.[15] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a metrical discourse on the Prophet Jonah by Jacob of Serûg. See P. Bedjan, *Homiliae selectae Mar-Jacobi Sarugensis* (Paris and Leipzig, 1905-1910), IV, pp. 485 ff.

[1] Îlûl, An. Graecorum 1134. The day of the month is not given. The manuscript is also dated An. Hegirae 204, which should be 208. The latter year began on May 16, 823 A. D., and ended on May 3, 824 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 762 ff. (No. DCCLXXXI).

[3] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 762 f.

[5] On these see W. Wright, *op. cit.*, Part II, p. 763.

[6] Near the end of his life he became bishop of Batnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[7] For the addressees of these see W. Wright, *op. cit.*, Part II, p. 763.

[8] On these see W. Wright, *op. cit.*, Part II, pp. 763 f.

[9] For the titles of these see W. Wright, *op. cit.*, Part II, p. 764.

[10] On these see W. Wright, *op. cit.*, Part II, p. 764.

[11] On this see W. Wright, *op. cit.*, Part II, p. 764.

[12] He was known as ܒܗܢܐ among the Jacobites and as ܐܒܗܝ among the Nestorians.

PLATE XCIX

823 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 92, fol. 49.[2]

Burial Offices.[3]

Vellum; 16.9 to 17.1 cm. × 12.4 to 12.8 cm.; 130 leaves; one column; 21 to 24 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ. The scribe's name was Theodore.[4]

The passage reproduced in the plate is taken from a Madrâshâ of Ephraem Syrus (No. I). See Petrus Benedictus and S. E. Assemani, *Sancti Patris Nostri Ephraem Syri Opera Omnia* (Rome, 1737-1743), III (Syriace et Latine), pp. 226 f.[5]

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[13] These selections are here wrongly attributed to Evagrius.

[14] On these see W. Wright, *op. cit.*, Part II, p. 765.

[15] Dr. Wright also ascribes the lower writing to the sixth century. See W. Wright, *op. cit.*, Part II, p. 766.

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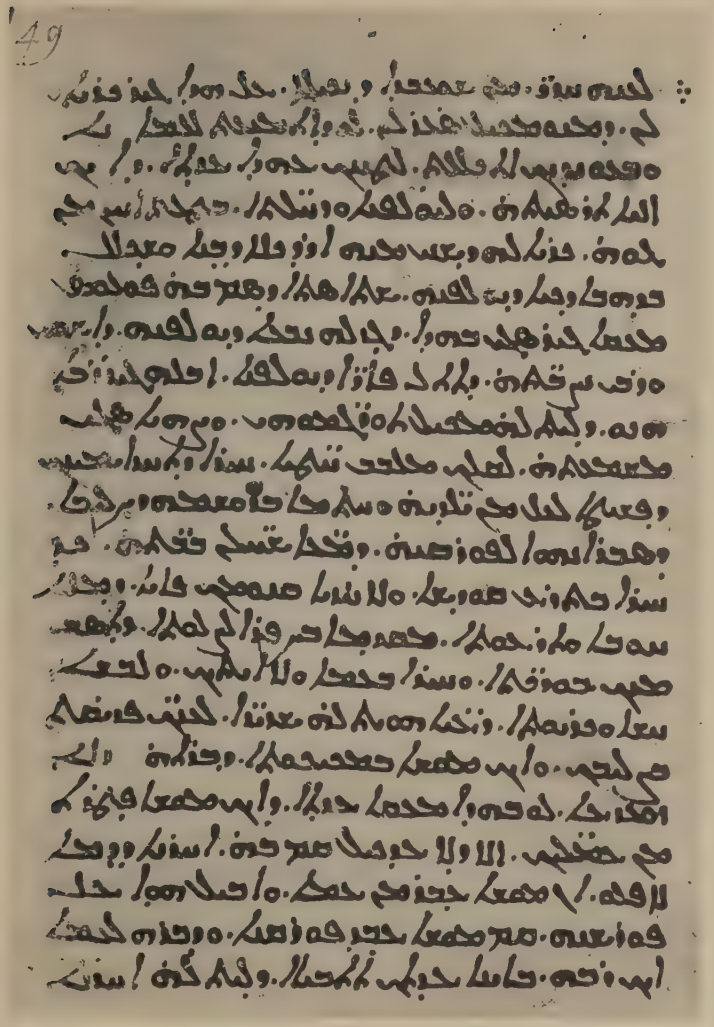
[1] First Teshrîn 8, An. Graecorum 1135.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 494 ff.

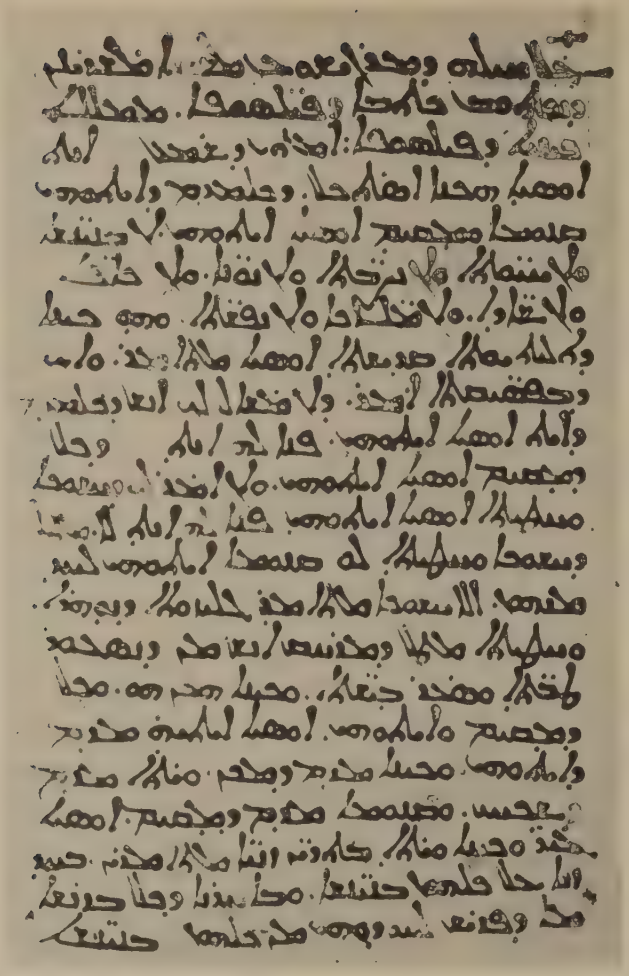
[3] They consist of ܩܠܠ, ܚܙܘܪܐ, ܡܪܥܐ, ܡܕܡܪܬܐ, ܚܫܠܠ, and ܡܬܫܠ. These compositions are attributed to Ephraem Syrus, Isaac of Antioch, and Jacob of Serûg.

[4] The name of the place where the manuscript was written is not given.

[5] Petrus Benedictus, a member of the Society of Jesus, was a Maronite scholar whose Arabic name was Buṭrus Mubarrak.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 92, folio 49



London, British Museum
Add. MS. 17215 (foll. 5 and 6), folio 5v.

PLATE C

839 A. D.[1]

London, British Museum, Add. MS. 17215 (foll. 5 and 6), fol. 5v.[2]

The Book of the Philosophers.[3]

Vellum; 18.6 to 18.7 cm. × 13 to 13.5 cm.; 2 leaves; one column; 22 and 23 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ. The scribe's name was Arabî (ܐܪܒܝ), and he was connected with the Convent of Qarqaphtâ. The manuscript was written in this monastery.

About one-third of the passage reproduced in the plate is published by Dr. Wright in *op. cit.*, Part III, p. 1164.

[1] Nîsân 7, An. Graecorum 1150.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1164 f. (No. DCCCCXCIII).

[3] There are two fragments. One is on *οὐσία* and the other on *εἶδος*.

PLATE CI

844-845 A. D.[1]

London, British Museum, Add. MS. 12153, fol. 176.[2]

Gregory Nazianzen, Thirty Discourses.[3]

Vellum; 28.2 to 28.5 cm. × 19.7 to 20.5 cm.; 206 leaves; two columns; 35 to 39 lines to the column (first hand), and 32 to 38 lines to the column (second hand); columns and top lines ruled with lead;[4] ink black; Estrangelâ and Serṭâ.[5] The second scribe was a stylite named Ephraim, and he was a native or resident of Kephar-Tauretha near Zeugmâ.[6]

The passage reproduced in the plate is taken from Gregory's discourse entitled Εἰς τὸν ἅγιον ἱερομάρτυρα Κυπριανόν, VI-VIII. For the Greek text see Migne, *Patr. Gr.*, XXXV, cols. 1176 f.

[1] An. Graecorum 1156. The month and the day of the month are not given.

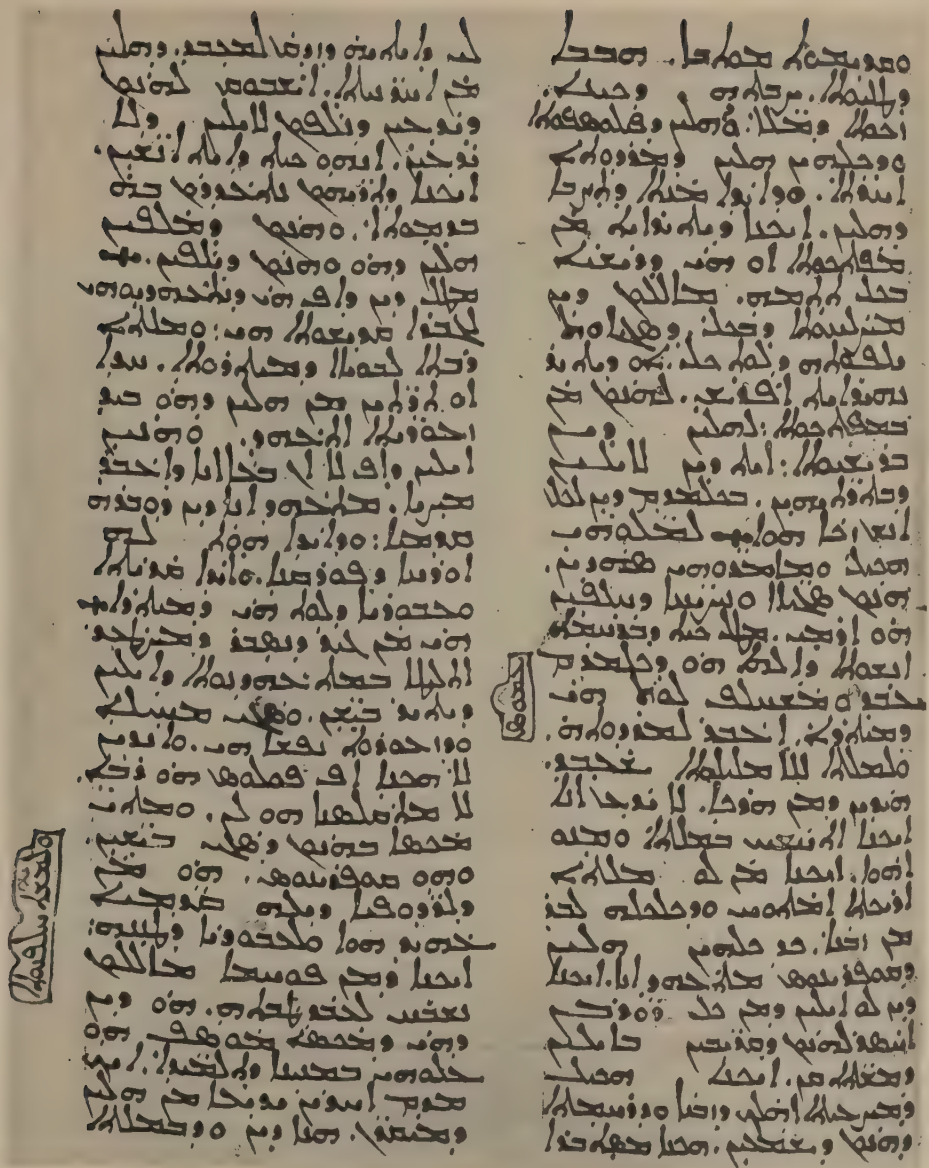
[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 423 ff. (No. DLV).

[3] These discourses were translated in Cyprus in the year 624 by Paul the Abbot, who was also known as Paul of Edessa. For a list of them see W. Wright, *op. cit.*, Part II, pp. 423 ff.

[4] In the latter half of the manuscript the bottom lines also are ruled with lead.

[5] The codex is the work of two scribes. Folia 1-42 were written by the first hand, and folia 43-206 by the second. The first copyist wrote in Serṭâ. The second began in Serṭâ, but almost immediately (fol. 43v.) he changed to Estrangelâ. He continued to write in Estrangelâ as far as fol. 152, when he reverted to Serṭâ. For a specimen of the Estrangelâ hand see Plate LXVII.

[6] The name of the first scribe and that of the place where the manuscript was written are not given.



London, British Museum
Add. MS. 12153, folio 176

London, British Museum
Add. MS. 14651, folio 92

PLATE CII

850 A. D.[1]

London, British Museum, Add. MS. 14651, fol. 92.[2]

The Histories and Martyrdoms of Various Saints; [3] Athanasius, A Letter to the Virgins Who went and prayed in Jerusalem and returned; [4] Jacob of Serûg,[5] Three Discourses; [6] Ephraem Syrus, A Discourse on Elijah and the Widow of Zarepath; Jacob of Serûg,[5] A Discourse on Pride; Ephraem Syrus, A Discourse on the Sinful Woman; Jacob of Serûg,[5] A Discourse on the Ten Virgins; and Isaac of Antioch, A Funeral Discourse on Priests and Deacons.

Vellum; 20.2 to 20.9 cm. × 12.6 to 13.2 cm.; 217 leaves; one column; 19 to 26 lines to the page; columns and top lines ruled with lead; ink black and brownish; Serṭâ. The scribe was a priest named Job.[7] The manuscript is a palimpsest, the lower writing being the Gospels according to the Peshîṭṭâ version in an Estrangelâ hand of the fifth or sixth century.[8] This is one of the codices which were brought to the Convent of St. Mary Deipara in Nitria by Moses of Nisibis in 932 A. D.

The passage reproduced in the plate is taken from Athanasius's Letter to the Virgins Who went and prayed in Jerusalem and returned. This letter has apparently not been published, and it does not seem to be extant in Greek.

[1] Nîsân 23, An. Graecorum 1161.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1101 ff. (No. DCCCCXLVIII).

[3] For the titles of these see W. Wright, *op. cit.*, Part III, pp. 1101 f.

[4] This letter is inserted between two of the histories of saints.

[5] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[6] For the titles of these see W. Wright, *op. cit.*, Part III, p. 1102.

[7] The name of the place where the manuscript was written is not given.

[8] Dr. Wright ascribes the lower writing to the sixth or seventh century. See W. Wright, *op. cit.*, Part III, p. 1103.

PLATE CIII

865-866 A. D.[1]

London, British Museum, Add. MS. 14668 (foll. 40-43), fol. 40v.[2]

Part of the History of Pachomius;[3] Extracts from the Apophthegmata Patrum;[4] and Isaiah of Scete, Fragments.

Vellum; 22.2 to 24.6 cm. × 16.9 to 17.3 cm.; 4 leaves; two columns; 27 to 32 lines to the column; columns and top lines ruled with lead; ink brown and black; Serṭâ.[5]

The passage reproduced in the plate is taken from the end of the History of Pachomius.[6] The work has apparently not been published.

[1] An. Graecorum 1177. The month and the day of the month are not given.

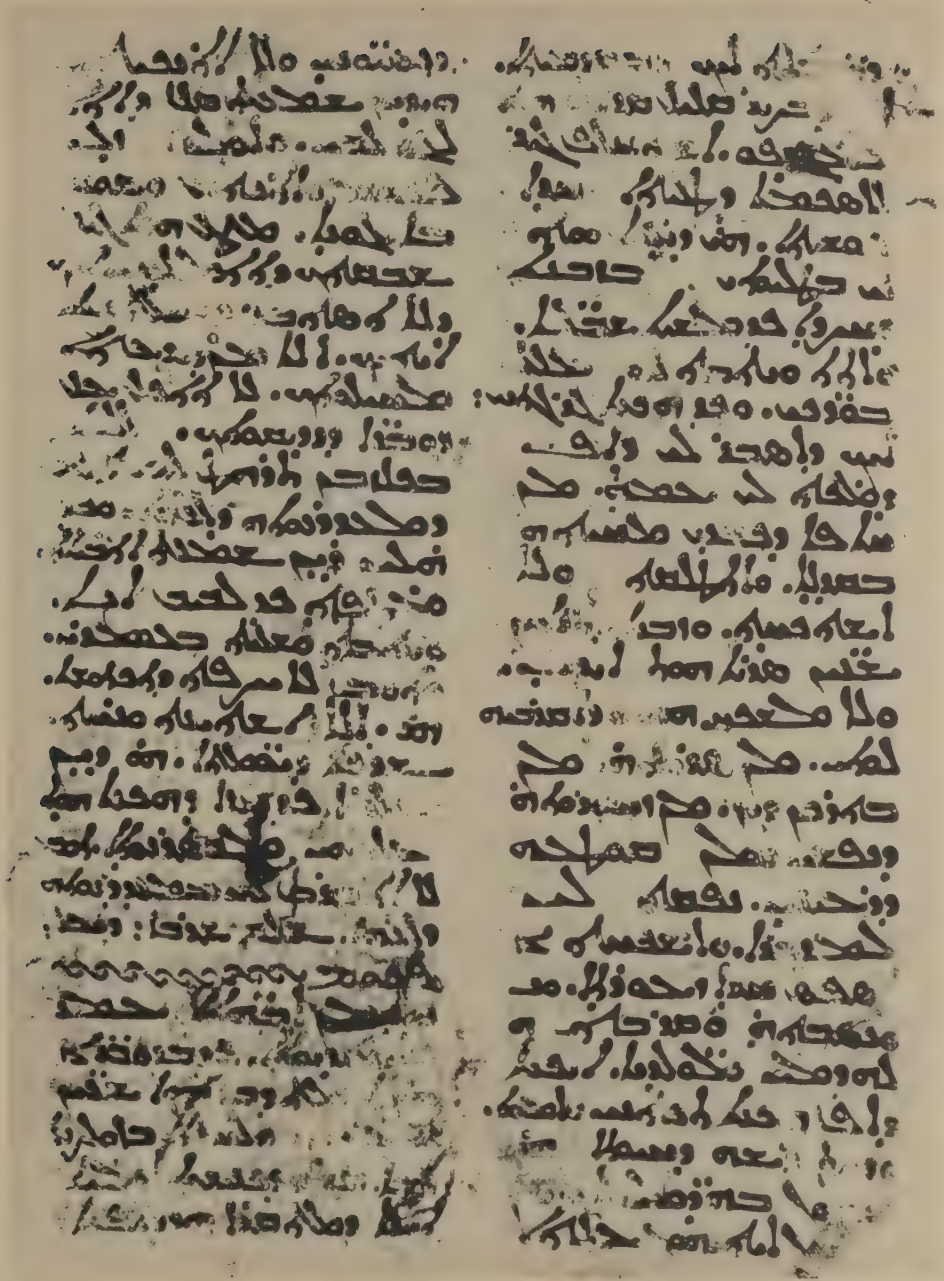
[2] For a description of this codex see W. Wright, *op. cit.*, Part II, p. 769 (No. DCCLXXXIV).

[3] This fragment is one of a group of miscellaneous documents. See Dom C. Butler in *Texts and Studies*, VI, 1, p. 94.

[4] These extracts are part of a miscellaneous collection of Apophthegmata. See Dom C. Butler in *op. cit.*, VI, 1, p. 94.

[5] The name of the scribe and that of the place where the manuscript was written are not given.

[6] The last six lines in the second column are from the Apophthegmata Patrum.



London, British Museum
Add. MS. 14668 (foll. 40-43), folio 40v.

London, British Museum
Add. MS. 14580, folio 37

PLATE CIV

866 A. D.[1]

London, British Museum, Add. MS. 14580, fol. 37.[2]

Evagrius, A Treatise on Foul Thoughts (a fragment); John of Lycopolis,[3] Letters, Discourses, and a Dialogue; [4] Philoxenus of Mabbûg, A Letter to Patricius, a Monk of Edessa; and Jacob of Serûg,[5] Six Metrical Discourses.[6]

Vellum; 22.7 to 23 cm. × 15.2 to 15.5 cm.; 149 leaves; one column; 26 to 32 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ. The manuscript was written in Edessa.[7] It once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a discourse of John of Lycopolis On the Soul and the Distinctions of the Corporeal, Psychical, and Spiritual Passions of Men. This discourse has apparently not been published.

[1] Nîsân 6, An. Graecorum 1177.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 767 ff. (No. DCCLXXXIII).

[3] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 767 f.

[5] Near the end of his life he became bishop of Baṭnan (Batnae) in the district of Serûg, and hence he is also known as Jacob of Batnae.

[6] For the titles of these see W. Wright, *op. cit.*, Part II, p. 768.

[7] The name of the scribe is not given.

PLATE CV

867-868 A. D.[1]

London, British Museum, Add. MS. 12159, fol. 271v.[2]

Severus of Antioch, Homiliae Cathedrales (Λόγοι ἐπιθρόνιοι), I-CXXV.[3]

Vellum; 36 to 36.7 cm. × 25.2 to 27 cm.; 313 leaves; two columns; 37 to 42 lines to the column; columns and top and bottom lines ruled with lead; ink black and brown; Serṭâ. The scribe was a priest named Addai, and he was a native or resident of Amida.[4] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from Severus's Homily No. CXVIII. This homily has apparently not been published.

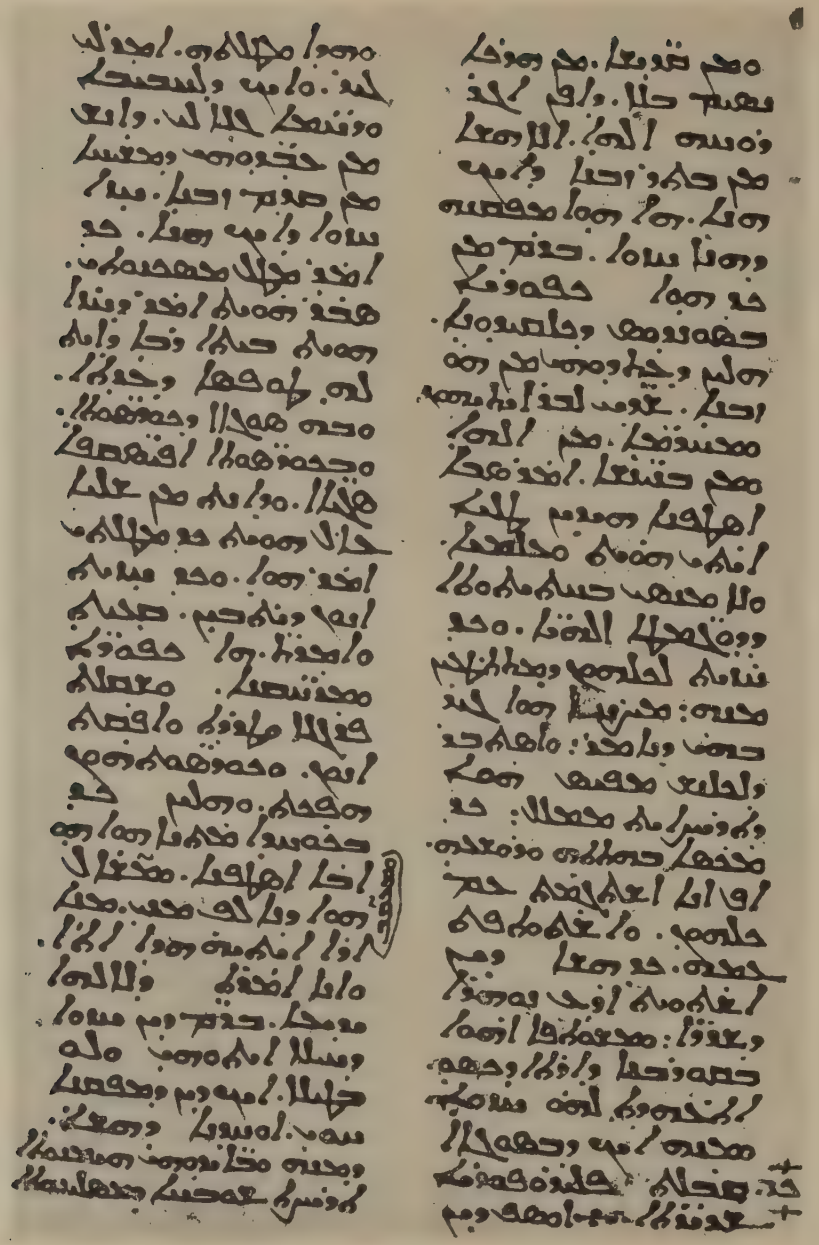
[1] Only part of the date has survived: ... حم ملقد حبقبا. The colophon, however, states that the manuscript was copied in the days of the Patriarch John, the successor of Dionysius of Tell-Maḥrê. This was John III, who was patriarch of Antioch from An. Graecorum 1158 to An. Graecorum 1185. See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), II, p. 348; M. Le Quien, *Oriens Christianus* (Paris, 1740), II, col. 1374; and W. Wright, *op. cit.*, Part II, p. 545. Hence originally the date must have been: حمعلا لحوا ممدا معحم ملقد حبقبا, i. e. An. Graecorum 1179. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 534 ff. (No. DCLXXXV).

[3] For the numbers and titles of these see W. Wright, *op. cit.*, Part II, pp. 534 ff.

[4] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 12159, folio 271v.



London, British Museum
Add. MS. 14650, folio 104

PLATE CVI

874-875 A. D.[1]

London, British Museum, Add. MS. 14650, fol. 104.[2]

The Apophthegmata Patrum (a fragment); [3] Evagrius, Four Selections; [4] Extracts from the Historia Lausiaca; [5] The Historia Monachorum; [6] The History of the Virgin Andromeda; The History of an Excellent Virgin; [7] Eusebius, Four Extracts from the Ecclesiastical History; [8] The Martyrdom of Peter of Alexandria; The History of the Eight Youths Who were martyred at Ephesus; The History of the Blessed Sophia and Her Three Virgin Daughters; John of Antioch, Plerophoriae, or Testimonies and Revelations from God to the Saints concerning the Heresy of the Diphysites and the Transgression at Chalcedon; [9] The History of a Nun and concerning the Discipline for Which She was renowned; The History of Jacob the Wanderer; The History of Paul the Priest and His Disputation with Satan; Ephraem Syrus, A Discourse on Wizards and Charmers and Soothsayers, and on the End and Consummation; The Creed of Severus of Antioch; Simeon, Bishop of the Persian Christians, An Extract from a Letter or Account concerning the Himyarite Martyrs; John of Ephesus,[10] Thirteen Lives of Holy Men and Women; [11] id., Thirteen Extracts from the Ecclesiastical History; [12] The History of Hilaria, the Daughter of the Emperor Zeno; The History of the Blessed Onesima, the Daughter of the Kings of Egypt; and Athanasius, A Discourse on Virginity.

Vellum; 25.2 to 26.5 cm. × 16.4 to 17.5 cm.; 235 leaves; two columns; 32 to 44 lines to the column; columns and top lines ruled with lead; ink black and brown; Serṭâ.[13] The scribe's name was Simeon, and he was connected with the Convent of Mâr Solomon near Dulichium.[14] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from the tract entitled Plerophoriae, or Testimonies and Revelations from God to the Saints concerning the Heresy of the Diphysites and the Transgression at Chalcedon, Chapters XXIII and XXIV. The work has apparently not been published.

[1] An. Graecorum 1186. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1103 ff. (No. DCCCCXLIX).

[3] The running title of these three leaves is ܕܪ̈ܫܠ ܘܐܚ̈ܬܗ, and they are part of a miscellaneous collection of Apophthegmata. See Dom C. Butler in *Texts and Studies*, VI, 1, p. 94.

[4] For the titles of these see W. Wright, *op. cit.*, Part III, p. 1103.

[5] These extracts are taken from Version I of the Historia Lausiaca. See Dom C. Butler in *op. cit.*, VI, 1, pp. 84 f. and 93.

[6] This is the complete text of Version II. See Dom C. Butler in *op. cit.*, VI, 1, pp. 93 and 267.

[7] This history is taken from Version I of the Historia Lausiaca. See Dom C. Butler in *op. cit.*, VI, 1, pp. 84 f. and 93.

[8] For the titles of these see W. Wright, *op. cit.*, Part III, p. 1104.

[9] The author of this work was a priest, and he belonged to the *gens Rufina*. He was also bishop of Maiumas, which was near Gaza on the sea; and he was a disciple of Peter the Iberian.

[10] He was also known as John of Asia.

[11] For the titles of these see W. Wright, *op. cit.*, Part III, pp. 1105 f.

[12] For the titles of these see W. Wright, *op. cit.*, Part III, pp. 1106 f.

[13] Folia 1-8 and 30-68 are written in an Estrangelà hand which Dr. Wright ascribes to the sixth or seventh century. See W. Wright, *op. cit.*, Part III, p. 1103.

[14] The name of the place where the manuscript was written is not given.

PLATE CVII

876 A. D.[1]

London, British Museum, Add. MS. 12167, fol. 81.[2]

John Chrysostom, A Discourse on Virginity and Repentance and Exhortation; Xystus of Rome, Select Sayings; Mark the Monk, Two Discourses on Exhortation and on the Spiritual Law; Macarius of Egypt, Four Letters; [3] Macarius of Alexandria, A Hortatory Discourse on the Life of Christians; Evagrius, A Doctrinal Treatise; id., Thirteen Tracts and Exhortations on Various Subjects; [4] id., A Discourse addressed to Eulogius; id., A Hortatory Discourse; Philoxenus of Mabbûg, A Letter to Patricius of Edessa; id., A Letter to a Disciple; id., Three Short Extracts on Prayer; Basil, Four Short Extracts; [5] id., A Discourse on the Observance of the Commands of the Gospel; John of Lycopolis,[6] A Discourse on Purity of Soul; id., Three Letters; id., Two Doctrinal Treatises; id., A Dialogue of a Teacher and His Pupil; Isaiah of Scete, Eleven Tracts; [7] Nilus the Monk, Select Sayings; Gregory Nazianzen, A Letter to a Man Who was Familiar with Pressing Trials; Philoxenus of Mabbûg, A Letter to a Saintly Man Who turned from the Art of the Advocate to the Monastic Life; Abraham نحدنا,[8] Three Short Selections; [9] A Letter of a Monk to a Fellow Monk; and Ephraem Syrus, Selections from the Book of Sentences.

Vellum; 26 to 26.5 cm. × 17.3 to 18.4 cm.; 299 leaves; two columns; 27 to 34 lines to the column; columns and top lines ruled with lead; ink black; Serṭâ.[10] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a work of Macarius of Alexandria entitled A Hortatory Discourse on the Life of Christians. This work has apparently not been published.[11]

[1] Second Kânûn, An. Graecorum 1187. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 769 ff. (No. DCCLXXXV).

[3] For the addressees and titles of these see W. Wright, *op. cit.*, Part II, p. 770.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 770 f.

[5] On these see W. Wright, *op. cit.*, Part II, p. 772.

[6] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.

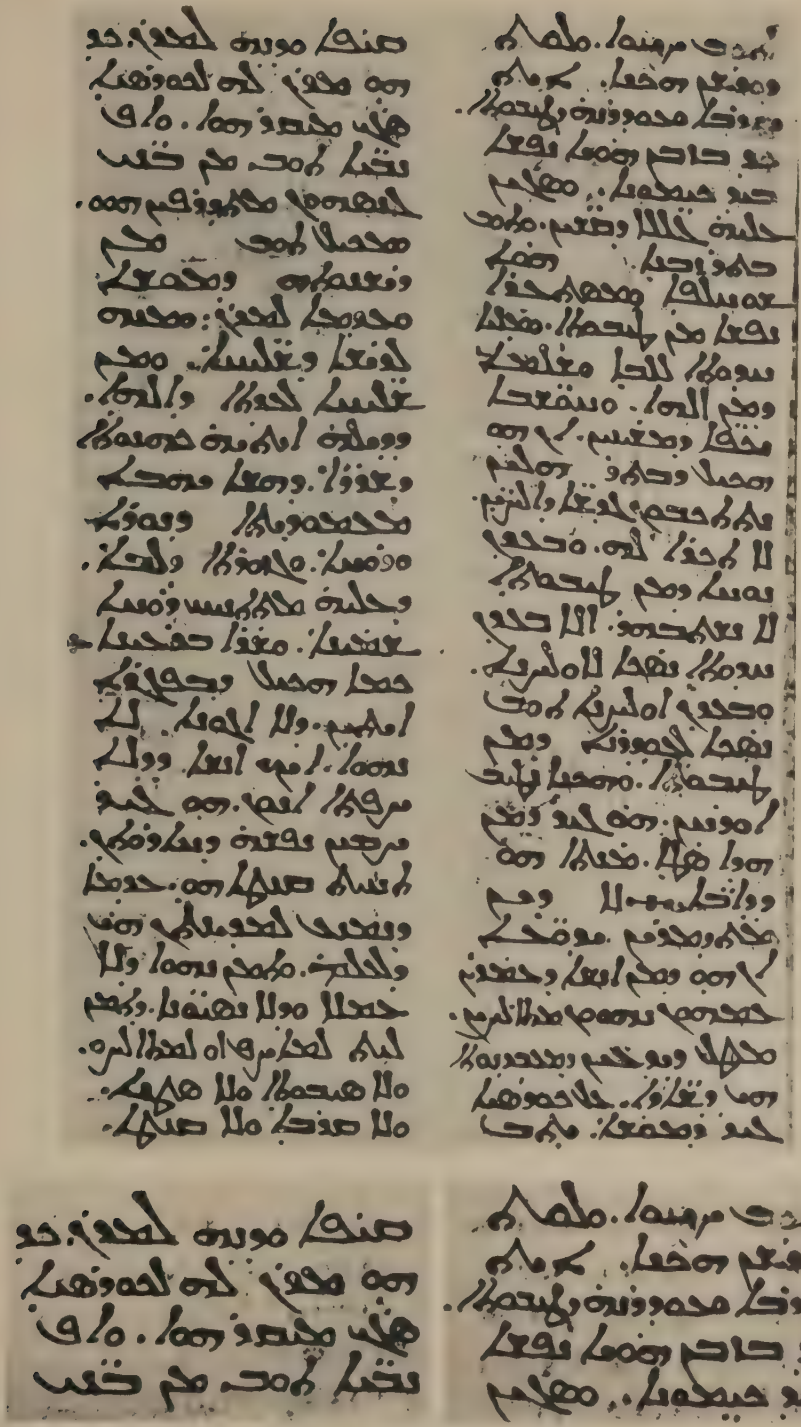
[7] On these see W. Wright, *op. cit.*, Part II, p. 773.

[8] He was known as نحدنا among the Jacobites and as نحدنا among the Nestorians.

[9] On these see W. Wright, *op. cit.*, Part II, p. 774.

[10] The name of the scribe and that of the place where the manuscript was written are not given.

[11] There is much confusion between Macarius of Egypt and Macarius of Alexandria in literary tradition. The latter may not have left anything in writing.



London, British Museum
Add. MS. 12167, folio 81

London, British Museum
Add. MS. 17130, folio 56v.

PLATE CVIII

876-877 A. D.[1]

London, British Museum, Add. MS. 17130, fol. 56v.[2]

Funeral Services; [3] Funeral Sermons; [4] and Two Madrâshê.

Vellum; 20 to 20.2 cm. × 14.3 to 14.7 cm.; 86 leaves; one column; 22 to 28 lines to the page; columns and top lines ruled with lead; ink black and brown; Serṭâ. The manuscript was written in the desert of Nitria for the Convent of St. Mary Deipara.[5]

The passage reproduced in the plate is 2 Samuel 1: 17-25. It is part of a lesson appointed to be read at the funeral of a monk or lay person, and it is taken from the Peshîṭṭâ version.

[1] An. Graecorum 1188. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 392 f. (No. DXIII).

[3] Some of these services are for bishops, priests, and deacons; and others are for monks and lay persons. In them are included several madrâshê, appropriate lessons from the Old and the New Testament, concluding hymns, and two litanies.

[4] The sermons were written by Jacob of Serûg, Ephraem Syrus, and one who is called simply "the holy Mâr Jacob."

[5] The name of the scribe is not given.

PLATE CIX

883-884 A. D.[1]

London, British Museum, Add. MS. 18819 (foll. 92-109), fol. 106v.[2]

Severus of Antioch, John bar Aphtûnâyâ,[3] etc., Hymns (Nos. 374-402); Antiphons to be chanted by the Priests before the Administration of the Holy Eucharist; and Προσφορικοί.[4]

Vellum; 13.4 to 13.8 cm. × 9.5 to 9.8 cm.; 18 leaves; one column; 17 to 21 lines to the page; columns ruled with lead; ink brown; Serṭâ.[5]

The passage reproduced in the plate is taken from the Προσφορικοί. These have apparently not been published.

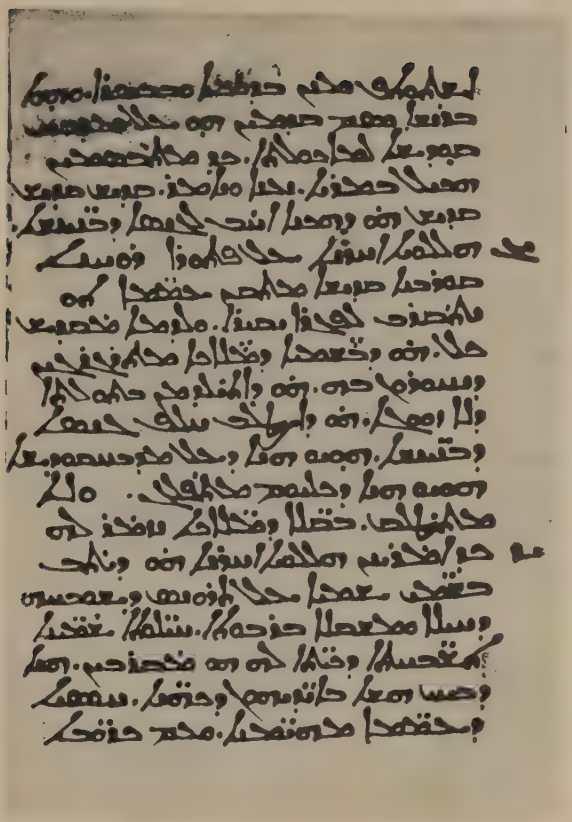
[1] An. Graecorum 1195. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, p. 340 (No. CCCCXXIII).

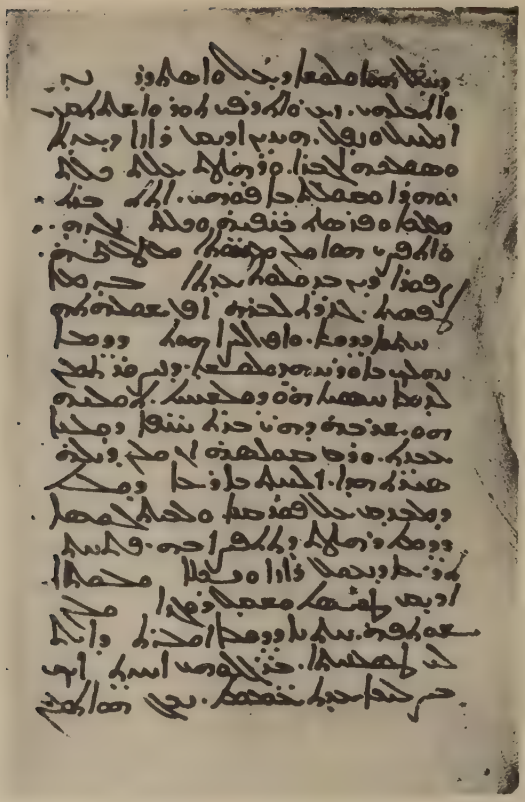
[3] Dr. Wright calls him bar Aphtûnâyâ (see *op. cit.*, Part I, p. 340, col. 2; and Part III, p. 1297, col. 2) and bar Aphtônyâ, and he says that Aphtonia was the name of John's mother (see *A Short History of Syriac Literature*, London, 1894, p. 84). M. R. Duval gives his name as bar Aphtonia (see *La littérature syriaque*, third ed., Paris, 1907, p. 359), whereas Professor Baumstark refers to him as Sohn des Aphthonios (see *Geschichte der syrischen Literatur*, Bonn, 1922, p. 181).

[4] These were hymns chanted by the choir before the reception of the Eucharist (προσφορά).

[5] The name of the scribe, who was a native or resident of the village of Gadmîn, has been erased; and that of a certain Simeon has been substituted for it. The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 18819 (foll. 92-109), folio 106v.



London, British Museum
Add. MS. 17194, folio 39v.

PLATE CX

885-886 A. D.[1]

London, British Museum, Add. MS. 17194, fol. 39v.[2]

The Book of the Demonstrations of the Holy Fathers.[3]

Vellum; 13.3 to 13.4 cm. × 8.6 to 8.9 cm.; 84 leaves; one column; 19 to 25 lines to the page; columns and top lines ruled with lead; ink black; Serṭâ. The scribe's name was Ignatius, and he was a native or resident of Mabbûg.[4]

The passage reproduced in the plate is taken from the Book of the Demonstrations of the Holy Fathers. The authority quoted is Jacob of Serûg, who is mentioned on the preceding page. The work has apparently not been published.

[1] An. Graecorum 1197. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part II, pp. 1002 f. (No. DCCCLXII).

[3] This is a Catena Patrum. The following writers are quoted: Abbâ, the disciple of Ephraem Syrus; Addai; Athanasius; Basil; John Chrysostom; Clement of Rome; Cyril of Alexandria; Dionysius; Ephraem Syrus; Epiphanius; Eusebius; Evagrius; Gregory Nazianzen; Gregory of Nyssa; Hesychius; Hippolytus; Irenaeus; Isaac of Antioch; Isidore of Pelusium; Jacob of Serûg; John of Lycopolis; Methodius; Palladius; Severian of Gabala; Theophilus the Monk; and Timotheus.

[4] The name of the place where the manuscript was written is not given.

PLATE CXI

887-888 A. D.[1]

London, British Museum, Add. MS. 14668 (fol. 46).[2]

The Last Leaf of a Codex.[3]

Vellum; 21.6 cm. × 15 cm.; 1 leaf; two columns; 37 lines to the column; columns and top lines ruled with lead; ink brown; Serṭâ. The scribe's name was Joseph, and he was a native or resident of Ḥarrân. The manuscript was written in the Convent of St. Mary Deipara in Nitria.

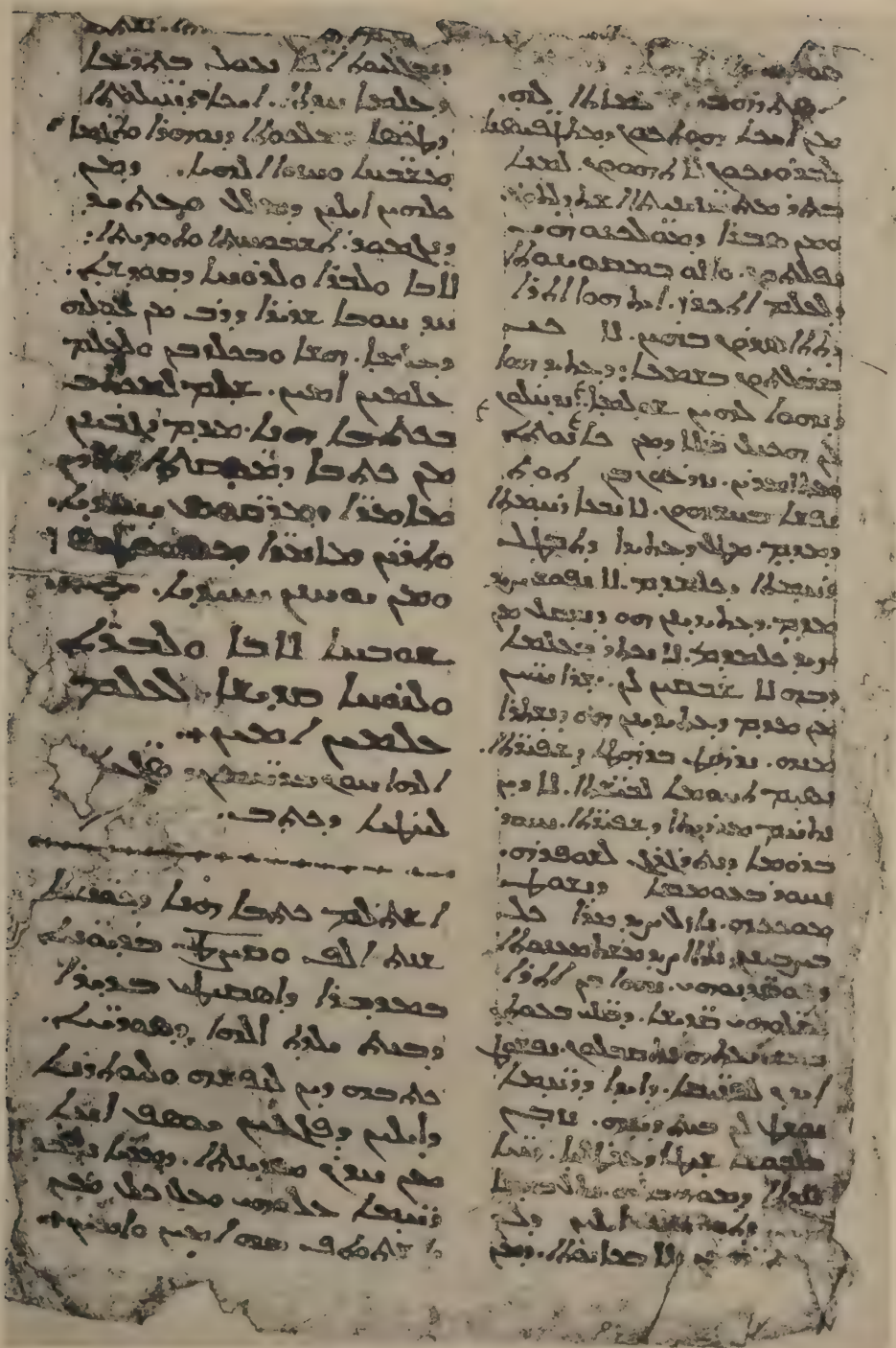
The end of an extract from John of Lycopolis,[4] the subscription, the doxology, and the colophon are reproduced in the plate. The extract from John of Lycopolis has apparently not been published.

[1] An. Graecorum 1199. The month and the day of the month are not given.

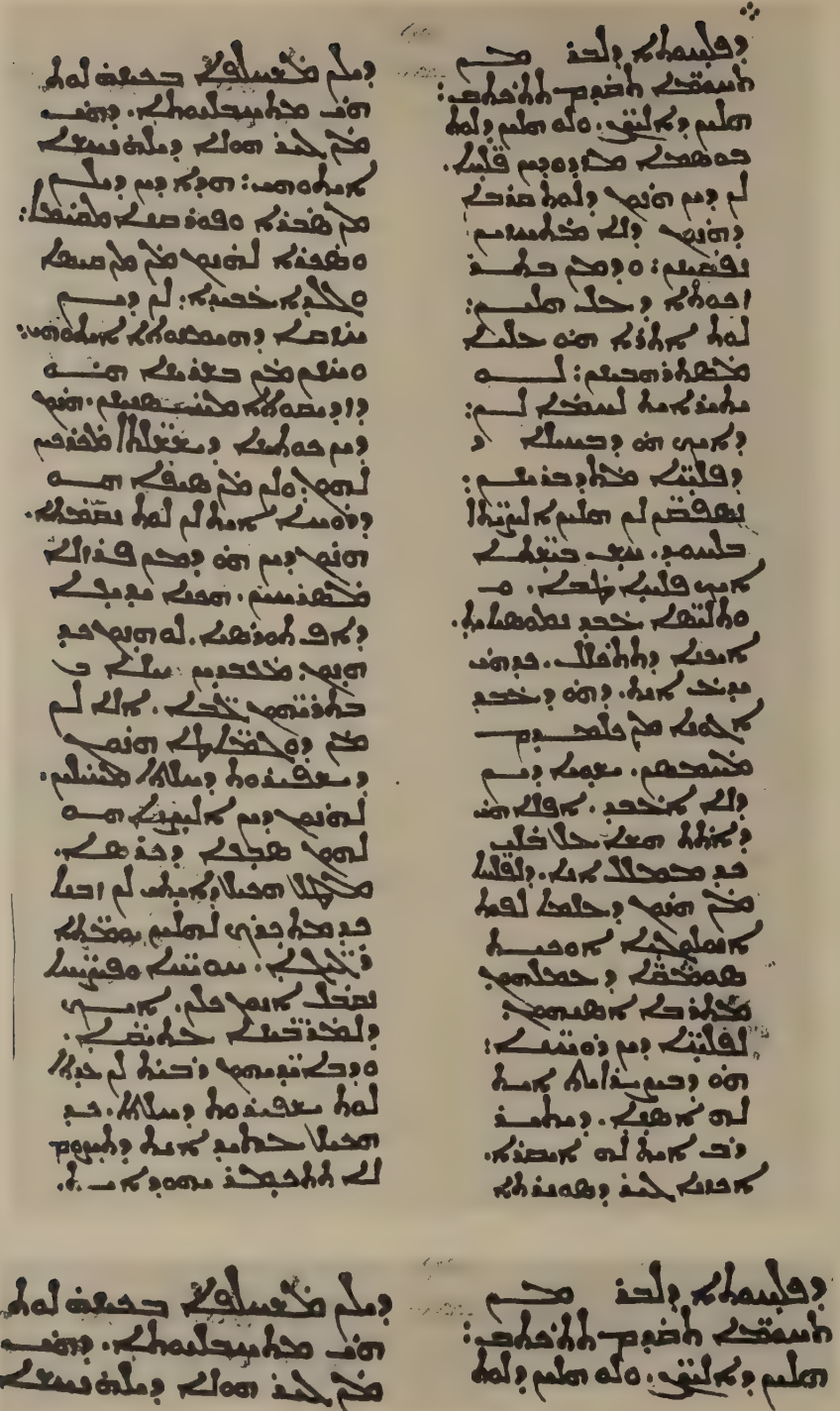
[2] For a description of this codex see W. Wright, *op. cit.*, Part III, p. 1196 (No. MXVI).

[3] According to the subscription the manuscript contained the following: selections from the Scala Paradisi of John Climacus, two discourses of Mark the Monk, two discourses of Xystus, and extracts from John of Lycopolis.

[4] He is also known as John the Monk and John of Egypt, and he was sometimes called "the Seer of the Thebaid." He has been wrongly identified with John of Apamea. See W. Cureton, *Corpus Ignatianum* (London, 1849), pp. 351 f.; and J. B. Chabot in the *Journal Asiatique*, Dixième Série, VIII, pp. 259 ff.



London, British Museum
Add. MS. 14668, (fol. 46)



London, British Museum
Add. MS. 14515, folio 117

PLATE CXII

892-893 A. D.[1]

London, British Museum, Add. MS. 14515, fol. 117.[2]

A Collection of Choral Services and Homilies for the Principal Festivals of the Whole Year, Vol. I.[3]

Vellum; 26 cm. × 17.8 to 18.3 cm.; 311 leaves; two columns; 27 to 40 lines to the column; columns and top lines ruled with lead; ink black; Serṭâ. The manuscript was written in the Convent of St. Mary Deipara in Nitria.[4]

The passage reproduced in the plate is taken from Basil's treatise entitled Περὶ νηστείας, II, 2 f. For the Greek text see Migne, *Patr. Gr.*, XXXI, cols. 188 f.

[1] An. Graecorum 1204. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 240 ff. (No. CCCVI).

[3] For the titles of these see W. Wright, *op. cit.*, Part I, pp. 240 ff.

[4] The name of the scribe is not given.

PLATE CXIII

902-903 A. D.[1]

London, British Museum, Orient. MS. 5021, fol. 6.[2]

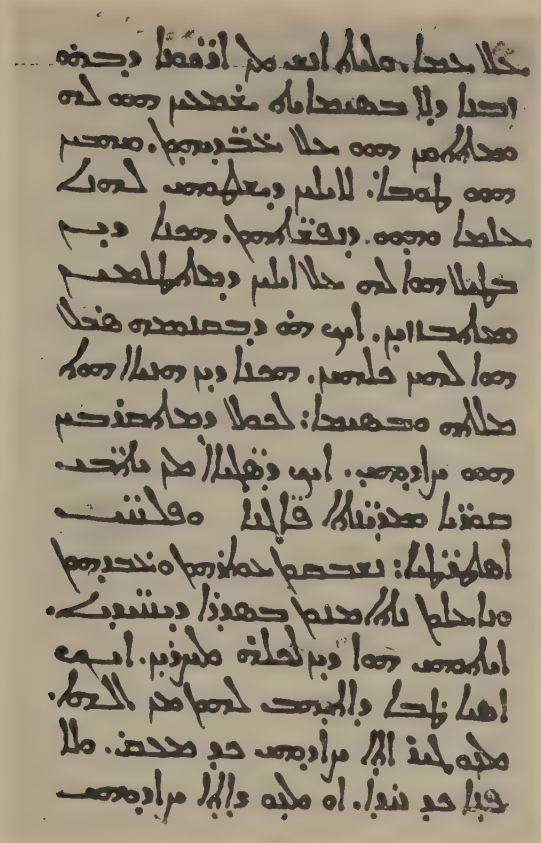
Athanasius, The History of Anthony (a fragment); Hieronymus, The History of Paul of the Thebaid; and Anthimus, A Letter.

Vellum; 16.5 to 16.9 cm. × 11.6 to 11.8 cm.; 34 leaves; one column; 13 to 17 lines to the page; columns and top lines ruled with lead; ink black; Serṭâ. The scribe's name was Elisha, and he was a native or resident of Zûqenîn near Amida. The manuscript was written in the inner desert of Abbâ Paul.

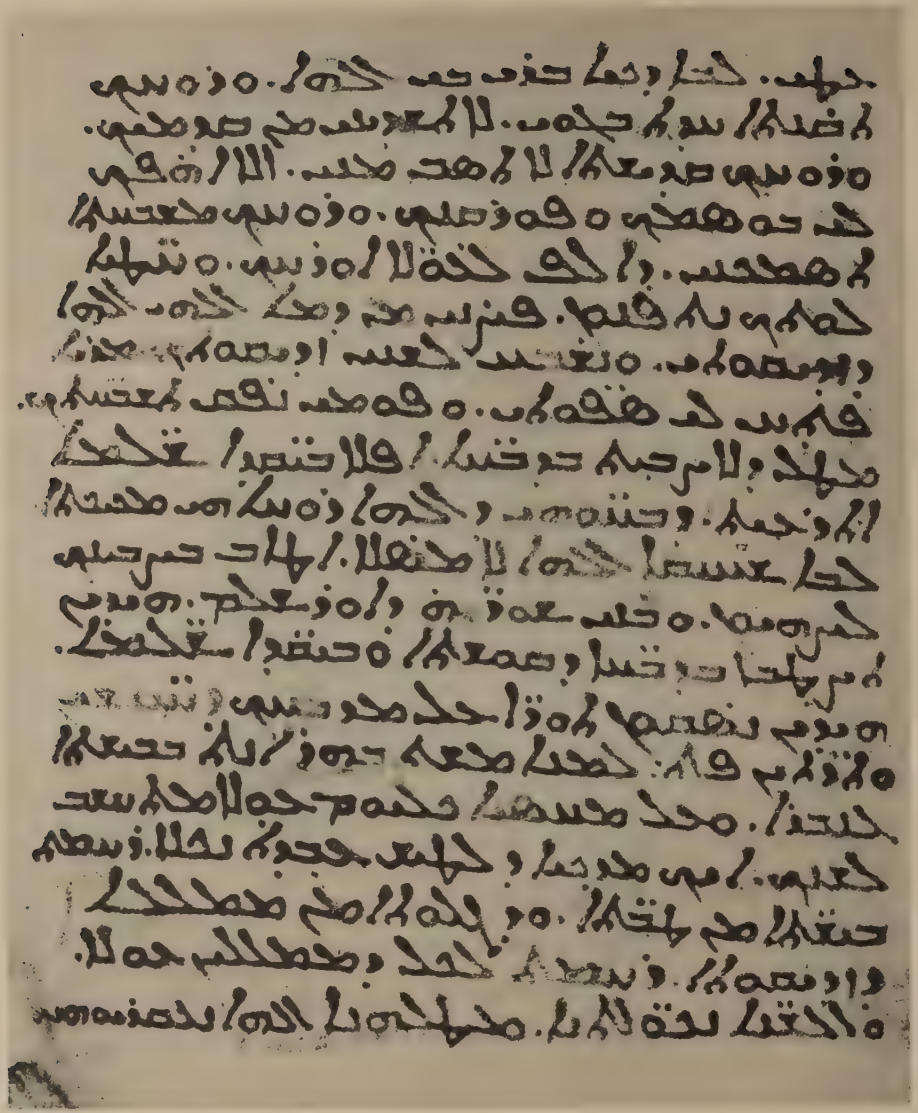
The passage reproduced in the plate is taken from Athanasius's History of Anthony. See P. Bedjan, *Acta Martyrum et Sanctorum* (Paris and Leipzig, 1890-1897), V, pp. 111 f.

[1] An. Graecorum 1214. The month and the day of the month are not given.

[2] For a description of this codex see G. Margoliouth, *Descriptive List of Syriac and Karshuni Manuscripts in the British Museum* (London, 1899), pp. 48 f.



London, British Museum
Orient. MS. 5021, folio 6



London, British Museum
Add. MS. 17111, folio 31

PLATE CXIV

927 A. D.[1]

London, British Museum, Add. MS. 17111, fol. 31.[2]

The Psalms according to the Peshîṭṭâ Version; [3] Canticles from the Old and the New Testament; [4] and the Beatitudes.

Vellum; 18.9 to 19 cm. × 15.2 to 15.5 cm.; 89 leaves; one column; 13 to 23 lines to the page; columns and top and bottom lines ruled with lead; ink brown; Serṭâ. The manuscript was written in the Convent of St. Mary Deipara in Nitria.[5]

The passages reproduced in the plate are Psalms 51: 10-19 and 52: 1-5.

[1] Îyâr 1, An. Graecorum 1238.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 125 f. (No. CLXXVI).

[3] Psalm CLI, translated from the LXX, is added at the end of the collection.

[4] For the titles of these see W. Wright, *op. cit.*, Part I, p. 125.

[5] The name of the scribe is not given.

PLATE CXV

929 A. D.[1]

London, British Museum, Add. MS. 17174, fol. 18v.[2]

ʿAnân-Îshôʿ, A Collection of Apophthegmata Patrum.[3]

Vellum; 20.3 to 21 cm. × 15.6 to 16 cm.; 184 leaves; one column; 23 to 30 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ.[4]

The passage reproduced in the plate is taken from ʿAnân-Îshôʿ's Collection of Apophthegmata Patrum, Part I, Chapters IV and V on Weeping and Mourning for Sins and on Poverty. See P. Bedjan, *Acta Martyrum et Sanctorum* (Paris and Leipzig, 1890-1897), VII, pp. 495 f.[5]

[1] Tâmmûz 25, An. Graecorum 1240.

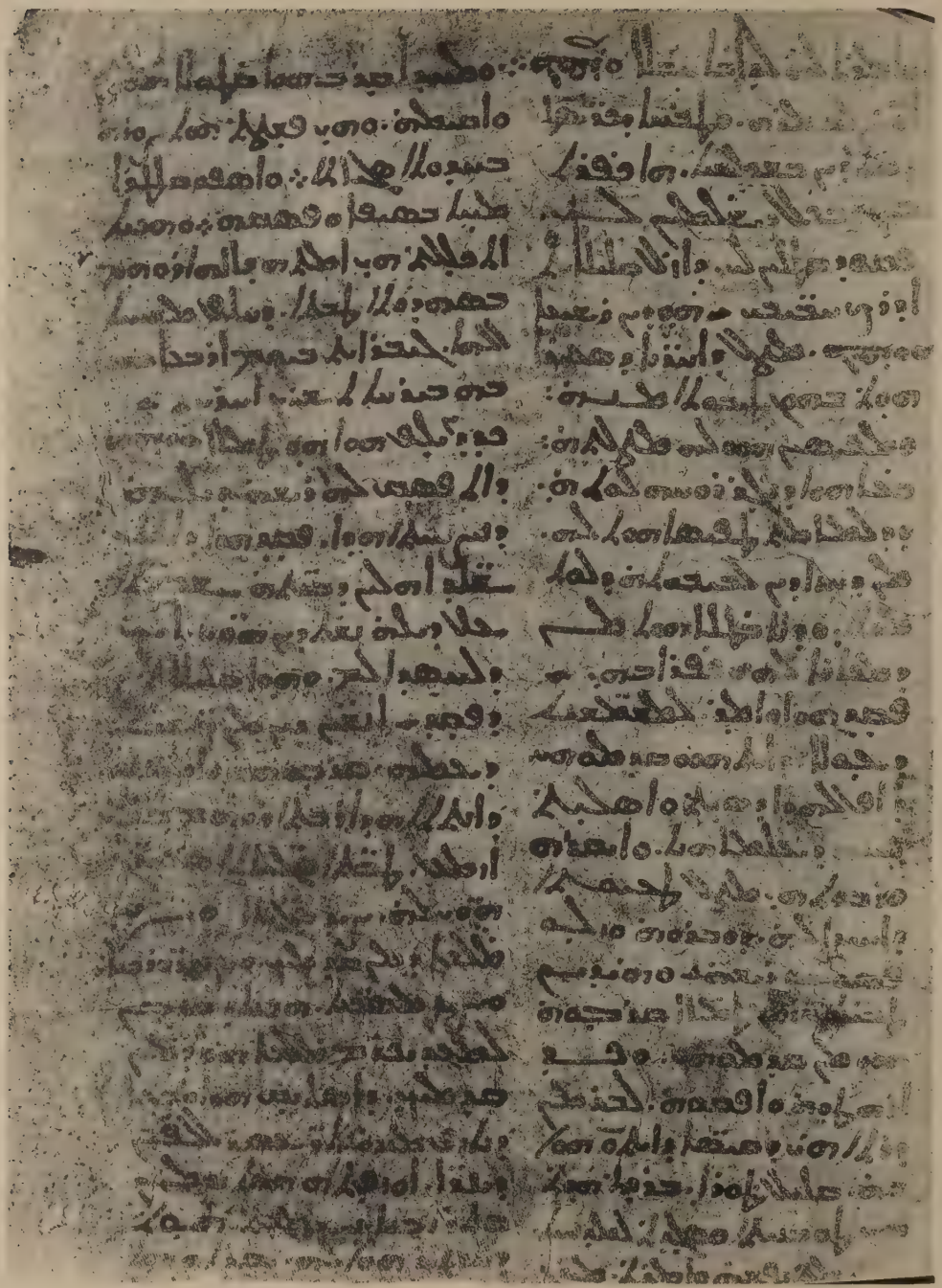
[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1074 ff. (No. DCCCCXXVIII).

[3] See Dom C. Butler in *Texts and Studies*, VI, 1, pp. 91 f. and 94.

[4] The name of the scribe has been erased, but he was a native or resident of Melitene. If the name of the place where the manuscript was written was given, it has perished.

[5] In Bedjan's edition Chapters IV and V on Weeping and Mourning for Sins and on Poverty are found in Part III.

London, British Museum
Add. MS. 17174, folio 18v.



Stocksund, Sweden
Property of Mr. and Mrs. E. G. Wirén, Frag. XVIII (recto)

PLATE CXVI

932 A. D.[1]

Stocksund, Sweden, Property of Mr. and Mrs. E. G. Wirén, Frag. XVIII (recto).[2]

The Book of the Ḥimyarites (fragments); and Timotheus Aelurus, A Treatise against the Council of Chalcedon (fragments).

Paper; 21 cm. × 16.5 cm.;[3] 58 fragments;[4] two columns; 24 to 29 lines to the column;[5] apparently no ruling; ink black; Serṭâ. The scribe's name was Stephen bar Matthew, and the manuscript was written in the Church of Mâr Thomas in Qaryathên Castra (قسطرا صهلثا).

The passage reproduced in the plate is taken from the Book of the Ḥimyarites. See A. Moberg, *The Book of the Himyarites*, p. 43.

[1] Nîsân 10, An. Graecorum 1243.

[2] For a description of these fragments see A. Moberg, *The Book of the Himyarites* in *Skrifter Utgivna av Kungl. Humanistiska Vetenskapssamfundet i Lund*, VII (1924); and *On Some Syriac Fragments of the Book of Timotheos Ailuros against the Synod of Chalcedon* (Lund, 1928). Through the kindness of Captain Nils Wallenius I was able to examine the fragments belonging to Mr. and Mrs. Wirén in New York in the summer of 1930. They were all found, together with parts of two or three other codices, in the binding of a manuscript. In a letter dated November 7, 1933, Dr. Moberg corrects his published statement concerning the contents of the codex in the binding of which the fragments were discovered. He says that it does not contain Jacobite eucharistic liturgies.

[3] The leaves were originally about 26 cm. × about 16.5 cm. They were cut and pasted together by the binder of the codex in which they were found.

[4] Three of them are small pieces. See A. Moberg, *The Book of the Himyarites*, pp. xiii and xxiii.

[5] Originally there were from 25 to 31 lines in each column.

PLATE CXVII

1000 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 154, fol. 122v.[2]

Old Canons (ܟܢܢܐ) for the Principal Feasts of the Year.[3]

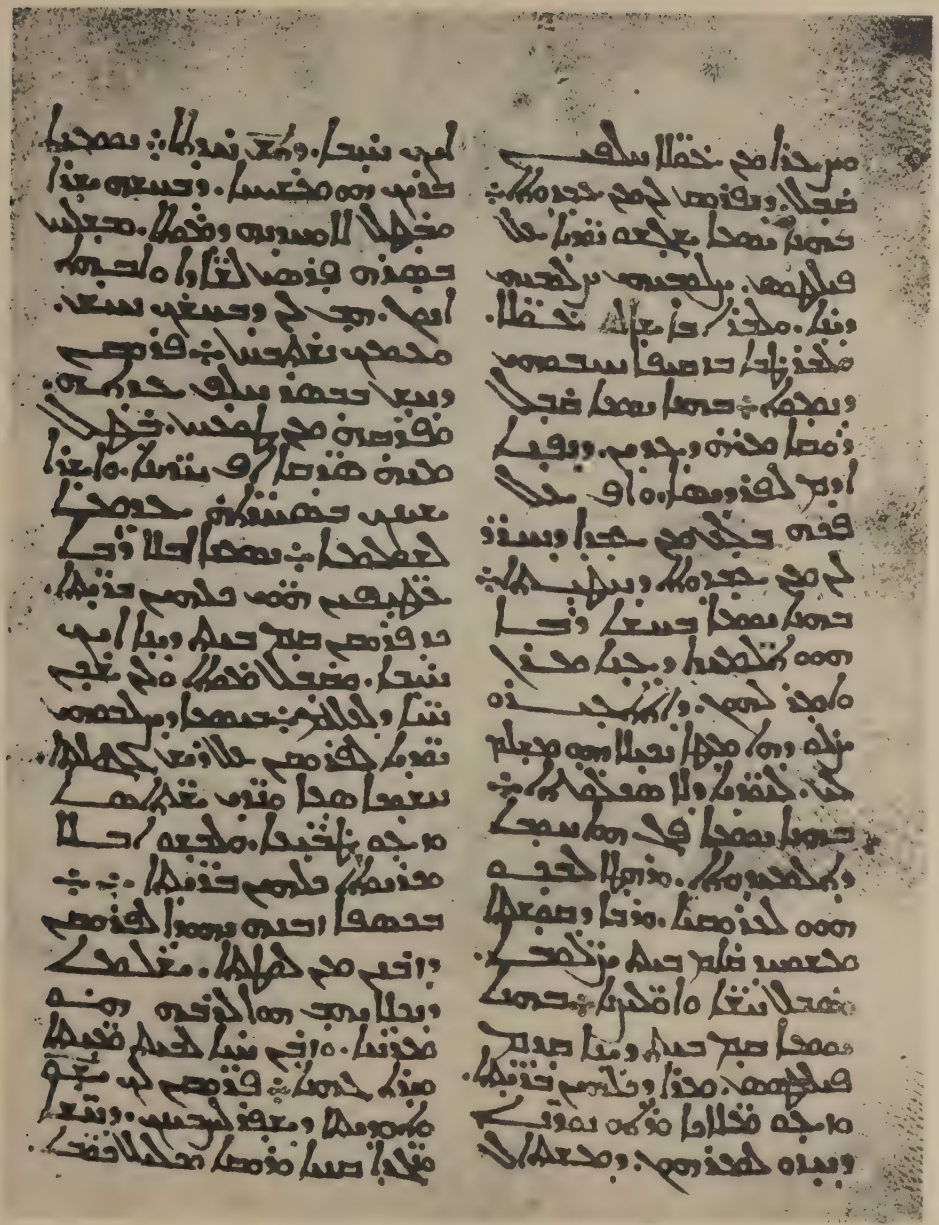
Vellum; 21.7 to 22.4 cm. × 16.1 to 17.2 cm.; 195 leaves; two columns; 23 to 29 lines to the column; apparently no ruling; ink black and brownish; Serṭâ. The scribe's name was John bar Sa'îd, and he was a native or resident of the village of ܚܟܪ in the district of Cyrus. The manuscript was written in the Convent of Mâr Shaînâ (ܥܝܢܐ) in the district of Germanicia in Mar'ash.

The passage reproduced in the plate is taken from an Order of the Passion of Our Redeemer in the Flesh. This order has apparently not been published.

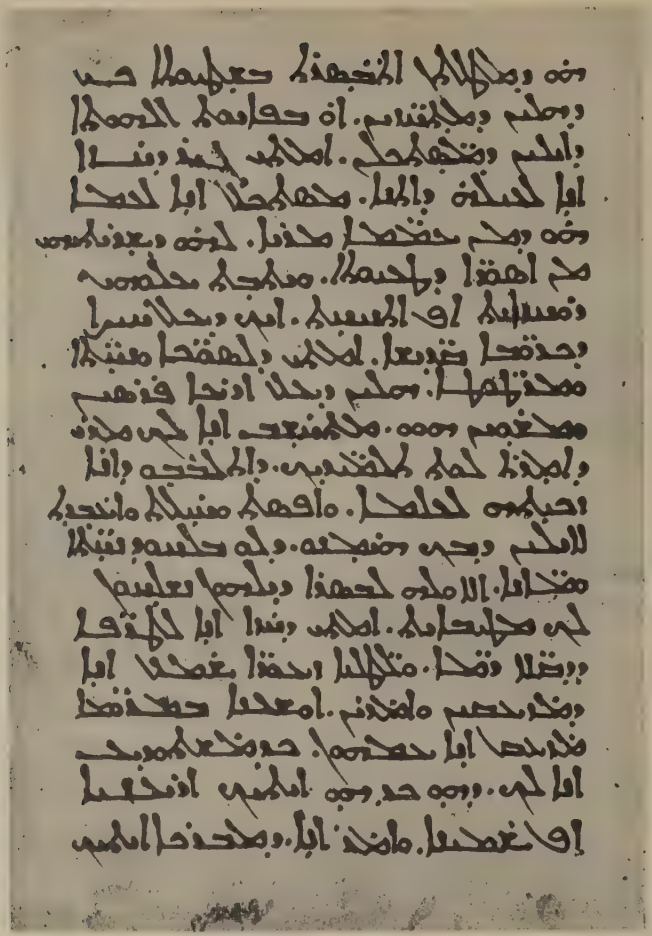
[1] Second Teshrîn 31, An. Graecorum 1312.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 110 f.

[3] They were also called "Syrian Canons" to distinguish them from the Greek Canons, which were translated from Greek into Syriac at a later date.



Paris, Bibliothèque Nationale
Cod. Syr. 154, folio 122v.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 94, folio 28

PLATE CXVIII

1003-1004 to 1028-1029 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 94, fol. 28.[2]

Severus of Antioch and Other Jacobite Fathers, An Octoëchus.

Vellum; 15.7 to 15.8 cm. × 11.9 to 12.1 cm.; 179 leaves; one column; 19 to 26 lines to the page; columns ruled with lead; ink brownish; Serṭâ. The scribe's name was John.[3]

The passage reproduced in the plate is taken from De Sacro Hosannarum, i. e. the Feast of Palms. The work has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 190.

[1] The manuscript was written in the days of Mâr John, Patriarch of Antioch, who was known as ʿAbdûn (ܥܒܕܘܢ), and of Mâr Zechariah, Patriarch of Alexandria, and of Mâr Thomas, Metropolitan of Samosata, and of Mâr Thomas, Bishop of Claudia (ܟܠܘܕܝܐ). Since John was Patriarch of Antioch from An. Graecorum 1315 to 1344 (1003-1004 to 1032-1033 A. D.) and Zechariah was Patriarch of Alexandria from An. Martyrum 716 to 745 (999-1000 to 1028-1029 A. D.), the codex must have been copied between the years 1003-1004 and 1028-1029 A. D. See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), II, pp. 350 ff.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 500 ff.

[3] The name of the place where the manuscript was written is not given.

PLATE CXIX

1015 A. D.[1]

London, British Museum, Add. MS. 12165, fol. 117.[2]

Festal and Other Discourses for the Whole Year by Various Authors.[3]

Vellum; 40.9 to 41.2 cm. × 29.2 to 30.6 cm.; 355 leaves; two columns; 30 to 34 lines to the column; columns and top lines ruled with lead; ink brown and black; Serṭâ. The scribe's name was Ṣalîbâ.[4] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from the discourse of Jacob of Serûg On the Sinful Woman. See P. Bedjan, *Homiliae selectae Mar-Jacobi Sarugensis* (Paris and Leipzig, 1905-1910), II, pp. 413 ff.

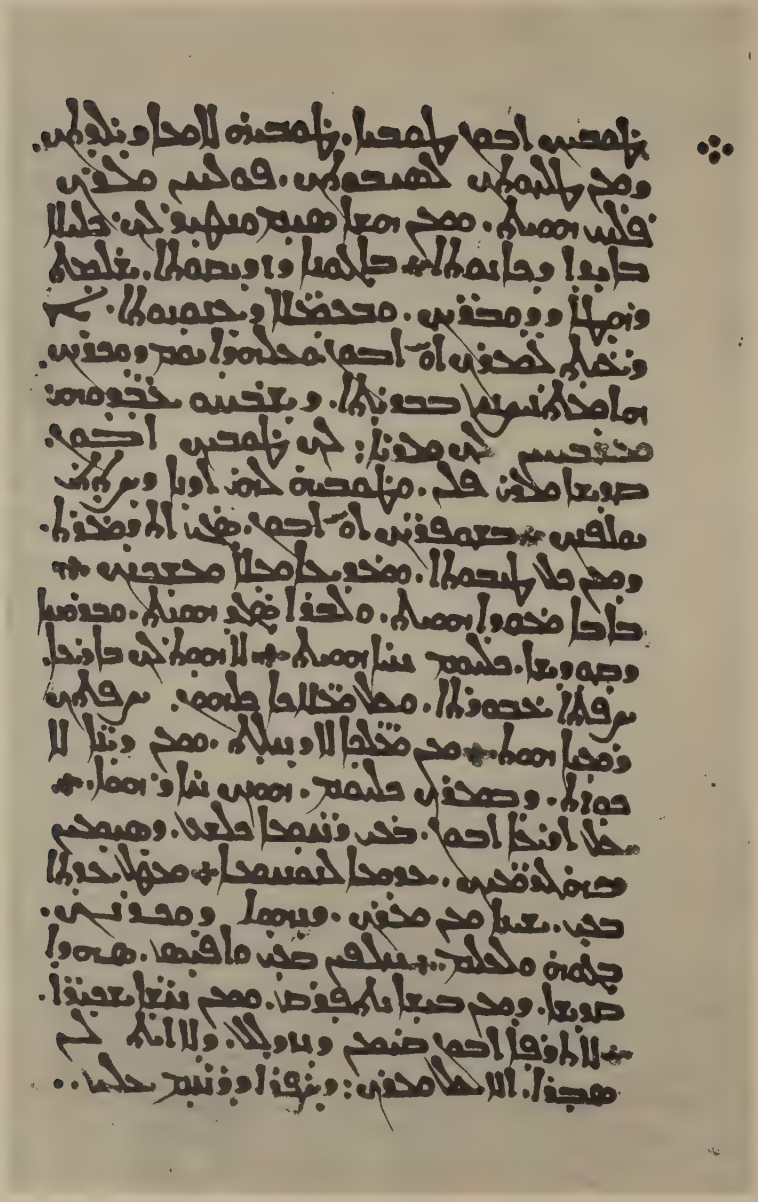
[1] Ḥazîrân 28, An. Graecorum 1326.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 842 ff. (No. DCCCXXV).

[3] These writers are: Basil; John Chrysostom; Cyril of Alexandria; Ephraem Syrus; George, Bishop of the Arabs; Gregory Nazianzen; Gregory of Nyssa; Hippolytus; Jacob of Edessa; Jacob of Serûg; John, Patriarch of Antioch; Pantaleon of Byzantium; Proclus of Constantinople; and Severus of Antioch. For the titles of the discourses contained in the codex see W. Wright, *op. cit.*, Part II, pp. 842 ff.

[4] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 12165, folio 117



London, British Museum
Add. MS. 12145 (foll. 181-189), folio 182v.

PLATE CXX

1033-1034 A. D.[1]

London, British Museum, Add. MS. 12145 (foll. 181-189), fol. 182v.[2]

An Order of Any One Saint; and a Greek Canon for the Obsequies of the Mother of God (Fourth Tone).

Vellum; 20.6 to 21.3 cm. × 12.9 to 13.1 cm.; 9 leaves; one column; 20 to 23 lines to the page; columns and top lines ruled with lead; ink black; Serṭâ. The scribe was a priest named Jacob.[3]

The passage reproduced in the plate is taken from the Order of Any One Saint. This order has apparently not been published.

[1] An. Graecorum 1345. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 251 ff. (No. CCCXIII).

[3] The name of the place where the manuscript was written is not given.

PLATE CXXI

1041 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 21, fol. 17.[2]

A Lectionary of the Acts and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 24.3 to 24.5 cm. × 18.4 to 18.8 cm.; 151 leaves; two columns; 20 to 23 lines to the column; columns and top and bottom lines ruled with a blunt point; ink black and brownish; Serṭâ. The scribe's name was John bar Joseph, and the manuscript was written in the Convent of Mâr Panṭeleêmôn (دير مار بنتليمون) on the Black Mountain near Antioch.[3]

The passage reproduced in the plate is Acts 8: 26-33.

[1] First Teshrîn 31, An. Graecorum 1353.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 136 ff.

[3] This monastery was also known as the Convent of Elias the Prophet, and the Black Mountain was also called the Boar's Head.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 21, folio 17

London, British Museum
Add. MS. 14510, folio 79v.

PLATE CXXII

1056 A. D.[1]

London, British Museum, Add. MS. 14510, fol. 79v.[2]

Supplicatory Canons for the Ferial Days of the Week; and Μακαρισμοί for the Days of the Week (arranged according to the Eight Tones).

Vellum; 23 to 23.2 cm. × 17.2 to 17.7 cm.; 305 leaves; one column; 20 lines to the page; columns and lines ruled with a blunt point; ink black; Serṭâ. The scribe was a priest named Peter (who was also known as Polycarp) bar Joseph. The manuscript was written in the Convent of Elias the Prophet on the Black Mountain near Antioch.[3]

The passage reproduced in the plate is taken from the Supplicatory Canons for the Ferial Days of the Week (Third Tone). These canons have apparently not been published.

[1] Tâmmûz 29, An. Graecorum 1367.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 378 f. (No. CCCCLXXXVI).

[3] This monastery was also known as the Convent of Mâr Panṭeleêmôn, and the Black Mountain was also called the Boar's Head.

PLATE CXXIII

1074-1075 A. D.[1]

London, British Museum, Add. MS. 14714, fol. 62.[2]

Severus of Antioch, John bar Aphtûnâyâ,[3] etc., Hymns on Various Subjects; [4] Supplicatory Hymns; and Supplicatory Hymns of the Resurrection.

Paper; 16.3 to 16.7 cm. × 12.8 to 13.1 cm.; 138 leaves; one column; 16 to 25 lines to the page; columns and top and bottom lines ruled with lead in the first part of the codex, and in the latter part columns only ruled with lead; ink black; Serṭâ. The scribe's name was Benjamin. He wrote folia 1-110, and one of his disciples named Theodore finished the work.[5]

The passage reproduced in the plate is taken from an Order of Chants of the Mother of God (ܠܡܪܝܡ ܕܩܕܡ ܒܫܒܚܐ) arranged according to the Eight Tones. This order has apparently not been published.

[1] An. Graecorum 1386. The month and the day of the month are not given.

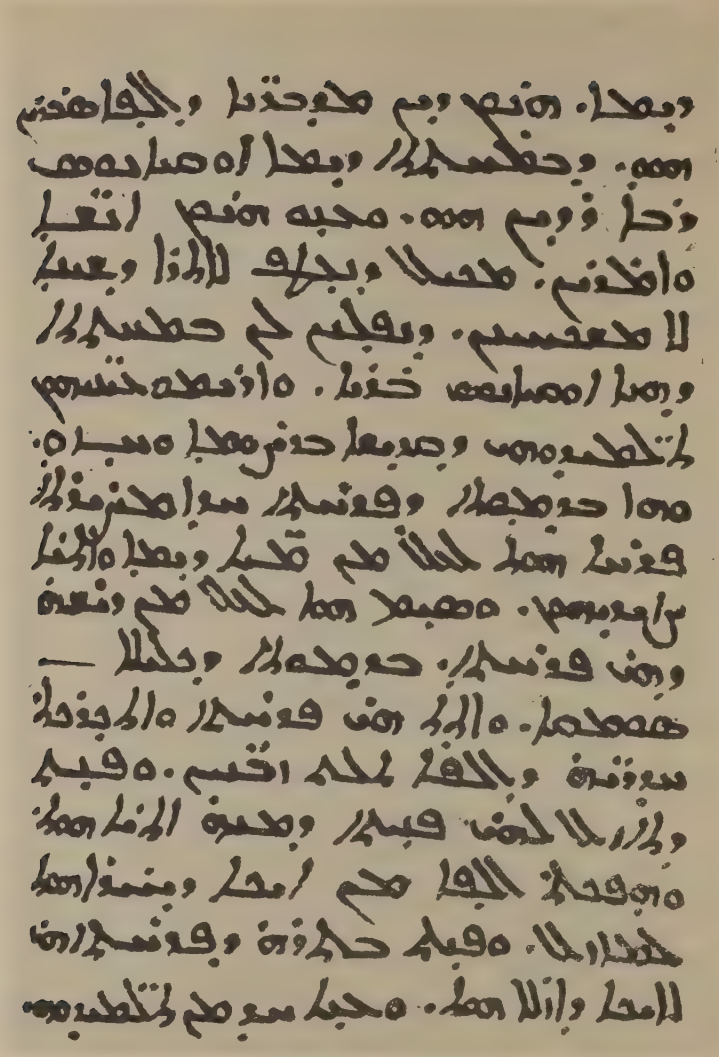
[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 346 f. (No. CCCCXXX).

[3] Dr. Wright calls him bar Aphtûnâyâ (see *op. cit.*, Part I, p. 346, col. 1; and Part III, p. 1297, col. 2) and bar Aphtônyâ, and he says that Aphtonia was the name of John's mother (see *A Short History of Syriac Literature*, London, 1894, p. 84). M. R. Duval gives his name as bar Aphtonia (see *La littérature syriaque*, third ed., Paris, 1907, p. 359), whereas Professor Baumstark refers to him as Sohn des Aphthonios (see *Geschichte der syrischen Literatur*, Bonn, 1922, p. 181).

[4] For the titles of these see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, p. 346.

[5] The name of the place where the manuscript was written is not given.

London, British Museum
Add. MS. 14714, folio 62



London, British Museum
Add. MS. 14734 (foll. 1-176), folio 58v.

PLATE CXXIV

1085 A. D.[1]

London, British Museum, Add. MS. 14734 (foll. 1-176), fol. 58v.[2]

Samuel, The History of Bar-Ṣaumâ.

Paper; 19.3 to 19.5 cm. × 13.2 to 13.8 cm.; 176 leaves; one column; 15 to 20 lines to the page; columns and top and bottom lines ruled with lead; ink black; Serṭâ. The manuscript was written in the Convent of St. Mary Deipara in Nitria.[3]

The passage reproduced in the plate is taken from Samuel's History of Bar-Ṣaumâ, Miracle LII. See F. Nau in the *Revue de l'Orient Chrétien*, Deuxième Série, IX, pp. 113 f., where part of the passage reproduced here is printed and translated.

[1] Âdar 1, An. Graecorum 1396.

[2] For a description of this codex see W. Wright, *op. cit.*, Part III, pp. 1147 f. (No. DCCCCLXVII).

[3] The name of the scribe is not given.

PLATE CXXV

1102 A. D.[1]

London, British Museum, Add. MS. 14679, fol. 117v.[2]

Daniel of Ṣalaḥ, Commentary on the Psalms, Vol. II (Ps. LI-C).[3]

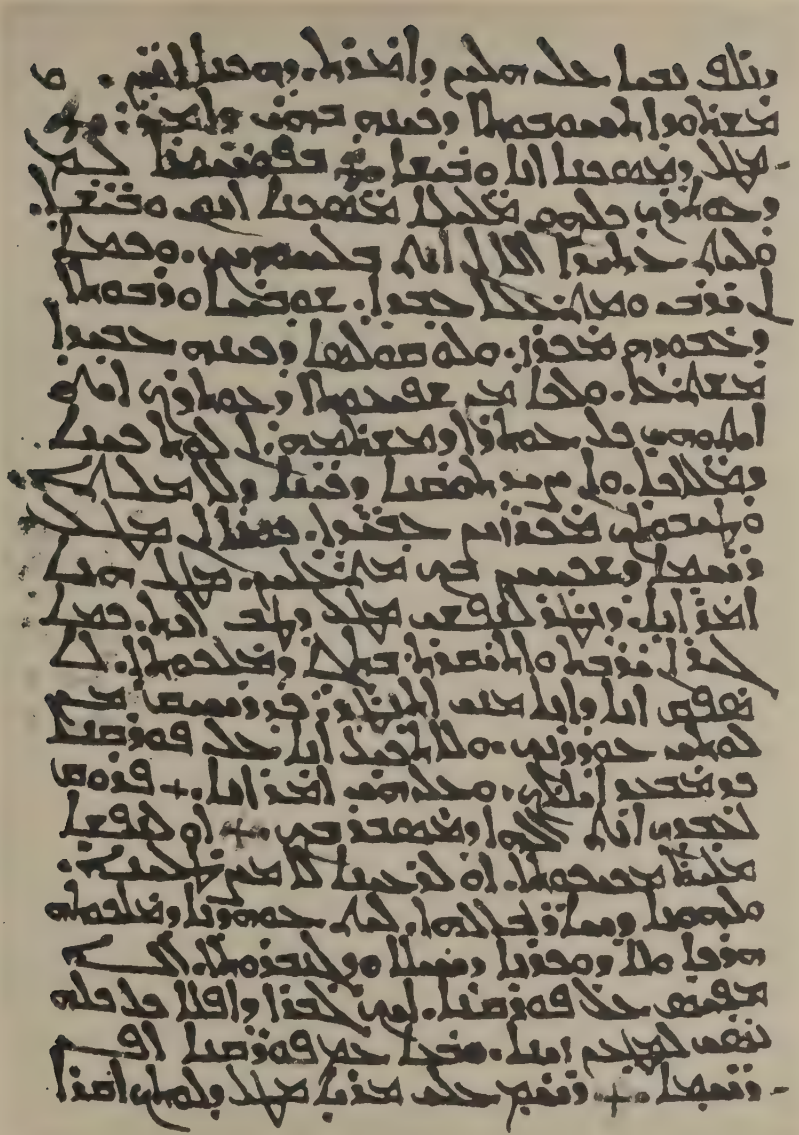
Paper; 19.8 to 20 cm. × 14.5 cm.; 195 leaves; one column; 21 to 26 lines to the page; columns and top and bottom lines ruled with a blunt point in the first part of the codex, and in the latter part columns and top lines ruled with lead; ink black and brownish; Serṭâ. The scribe was a priest and stylite named Samuel bar Cyriacus; and the manuscript was written in Gâzartâ, which was also called Nikios, in the neighbourhood of the desert of Scete and Cairo (صحرا نم) and Alexandria.

The passage reproduced in the plate is taken from Daniel's commentary on Psalm 86: 1-3. The commentary on this psalm has apparently not been published.

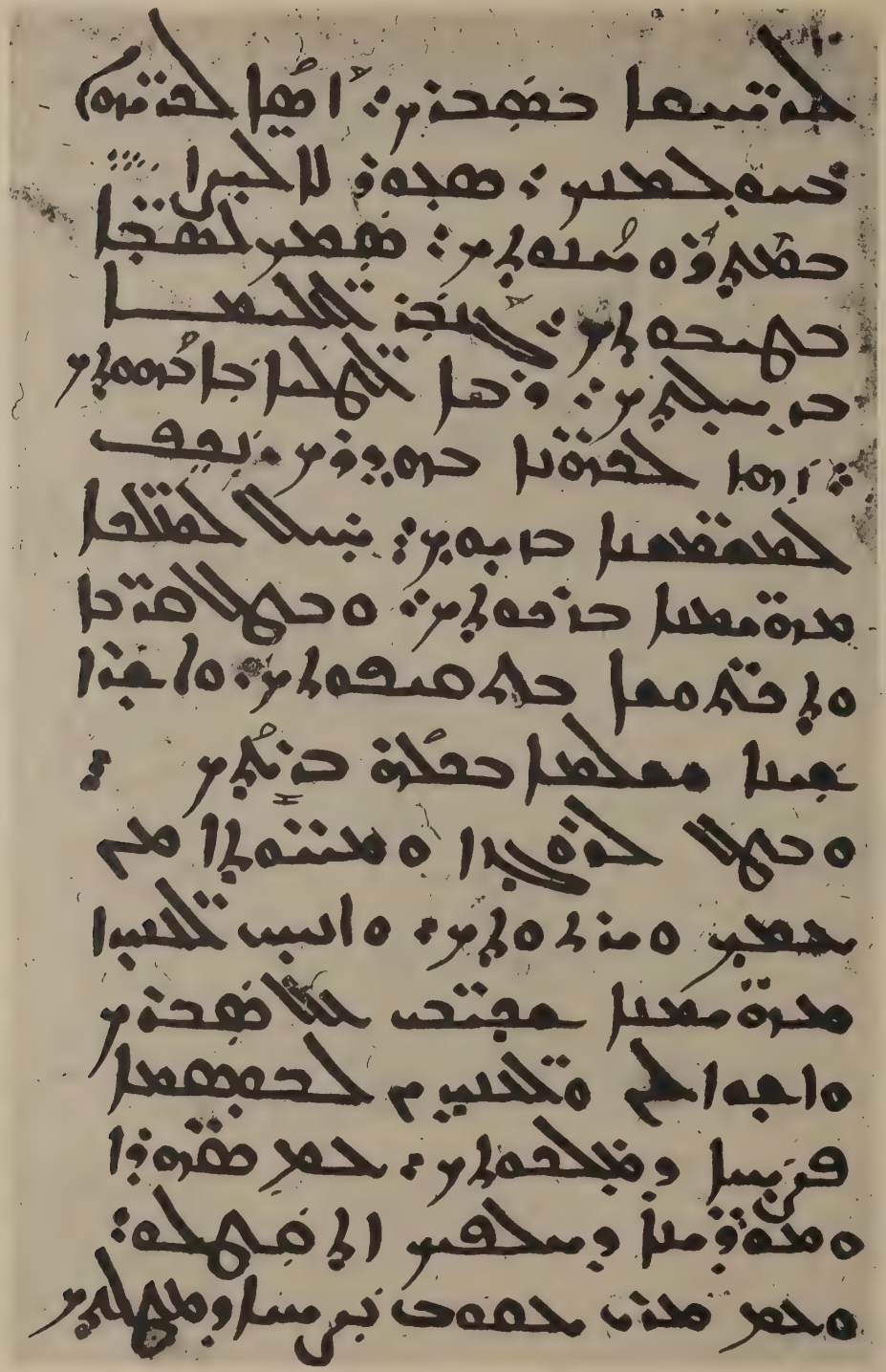
[1] Tâmmûz 8, An. Graecorum 1413.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, p. 606 (No. DCCX).

[3] The first four quires are lost, and the text now begins with the homily on Psalm 62: 4. On fol. 194 there is a very small portion of the commentary on Psalm 1, which was left unfinished by the scribe.



London, British Museum
Add. MS. 14679, folio 117v.



Oxford, Bodleian Library
Marshall MS. 671 (foll. 1-44), folio 10

PLATE CXXVI

1128-1129 A. D.[1]

Oxford, Bodleian Library, Marshall MS. 671 (foll. 1-44), fol. 10.[2]

Offices in Commemoration of Mâr Jacob مدهما.[3]

Paper; 27 to 27.8 cm. × 18 to 18.3 cm.; 44 leaves; one column; 17 lines to the page; columns and lines ruled with a blunt point; ink black; Serṭâ.[4]

Assemani says that an office for Jacob مدهما was published by the Sacra Congregatio de Propaganda Fide in 1556. See S. E. Assemani, *op. cit.*, Pars I, p. 238. The present writer has not been able to consult this work in order to determine whether or not it contains the passage which is reproduced in the plate.

[1] An. Graecorum 1440. The month and the day of the month are not given.

[2] For a description of this codex see R. Payne Smith in *Catalogi Codicum Manuscriptorum Bibliothecae Bodleianae*, Pars VI (Oxford, 1864), cols. 544 f. (No. 164).

[3] Jacob was a Persian Christian of حصة دهق, and according to a Syriac account of his martyrdom he was put to death by being cut in pieces in the second year of Bahrâm (ܒܗܪܡ), i. e. Bahrâm V, who reigned from 420 to 438 A. D. See S. E. Assemani, *Acta Sanctorum Martyrum Orientalium et Occidentalium* (Rome, 1748), Pars I, p. 242. According to Dr. Payne Smith, Jacob suffered this fate "sub Yazdagirdo rege Persarum." See R. Payne Smith, *op. cit.*, col. 544. Yezdegerd I (399-420 A. D.) was the predecessor of Bahrâm V, and Yezdegerd II (438-457 A. D.) was Bahrâm's successor.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE CXXVII

1133 A. D.[1]

London, British Museum, Add. MS. 14498, fol. 62.[2]

A Collection of Three Anaphoras with Introductory Prayers, Prooemia, and Sedras; [3] Severus of Antioch, The Signing of the Chalice with the Sign of the Cross; A Collection of Sedras and Prayers for the Feasts of the Whole Year; and A Collection of Sedras and Prayers for Other Occasions.

Vellum; 14.7 to 15 cm. × 10.8 to 11.2 cm.; 161 leaves; one column; 16 to 20 lines to the page; columns and top lines ruled with lead; ink black; Sertâ. The scribe's name was Lazarus bar Sâbâ, and he was a native or resident of Bêth-Severînâ in Ṭûr-ʿAbdîn.[4]

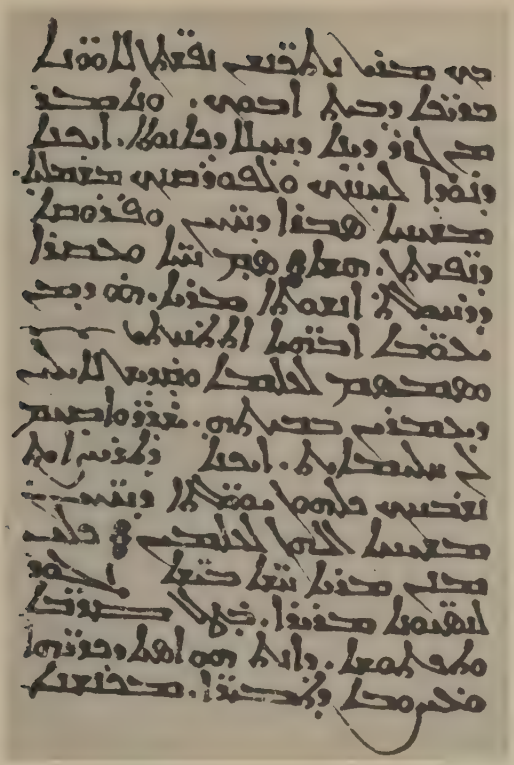
The passage reproduced in the plate is taken from the Collection of Sedras and Prayers for the Feasts of the Whole Year. This collection has apparently not been published.

[1] On the third Thursday of Âb, An. Graecorum 1444. The day of the month is not given.

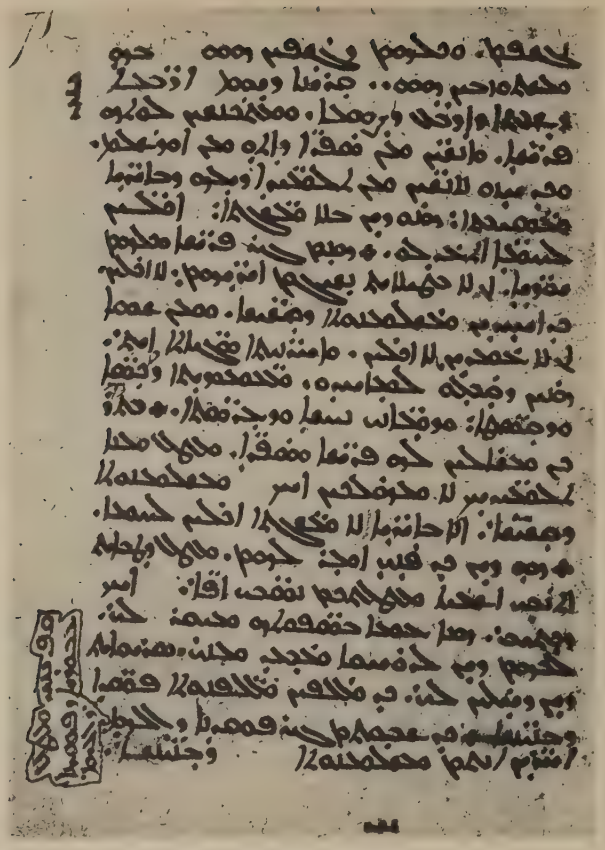
[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 230 f. (No. CCXCV).

[3] For the titles of these anaphoras see W. Wright, *op. cit.*, Part I, p. 231. The title of the whole work is ܣܕܪ̈ܐ ܘܩܥ̈ܕܐ ܕܥܝܕ̈ܢ.

[4] The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 14498, folio 62



Paris, Bibliothèque Nationale
Cod. Syr. 52, folio 71

PLATE CXXVIII

1165 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 52, fol. 71.[2]

The Four Gospels according to the Harclean Version.

Paper; 14.8 cm. × 11.5 cm.; 223 leaves; one column; 22 and 23 lines to the page; apparently no ruling; ink black; Serṭâ. The manuscript was written in the Convent of Mâr Ṣalîbâ in Edessa.[3]

The passage reproduced in the plate is Mark 6: 56-7: 8.

[1] Âb, An. Graecorum 1476. The day of the month is not given.
[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 19.
[3] The name of the scribe is not given.

PLATE CXXIX

1169-1170 A. D.[1]

Cambridge, University Library, Add. MS. 1700, fol. 75.[2]

The Four Gospels, Acts, the Seven Catholic Epistles, and the Pauline Epistles (including Hebrews) according to the Harclean Version; and 1 and 2 Clement.[3]

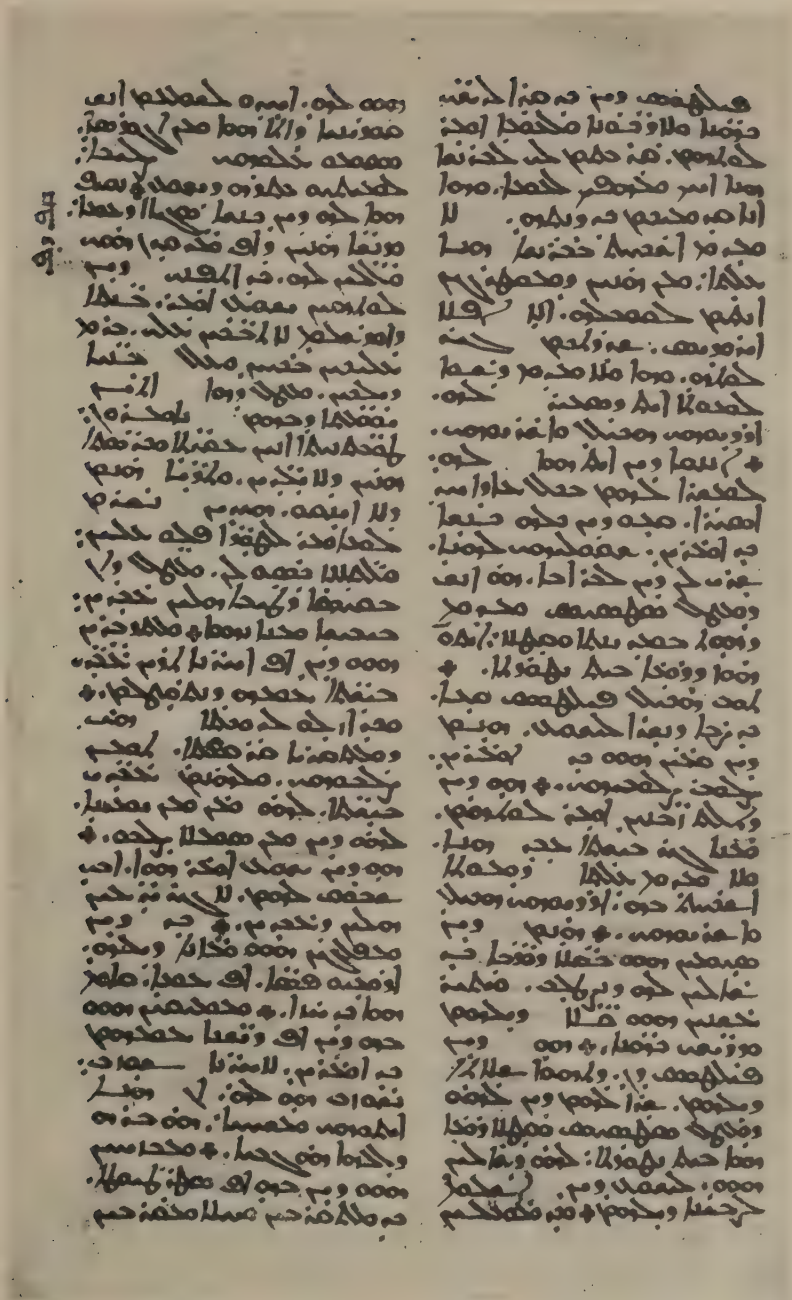
Vellum; 22 to 24.2 cm. × 14.7 to 16.7 cm.; 216 leaves; two columns; 36 to 42 lines to the column; columns ruled with lead; ink black; Serṭâ. The scribe's name was Sâhdâ, and he was a native or resident of Edessa. The manuscript was written in the Convent of Mâr Ṣalîbâ in Edessa.

The passage reproduced in the plate is Luke 23: 13-36.

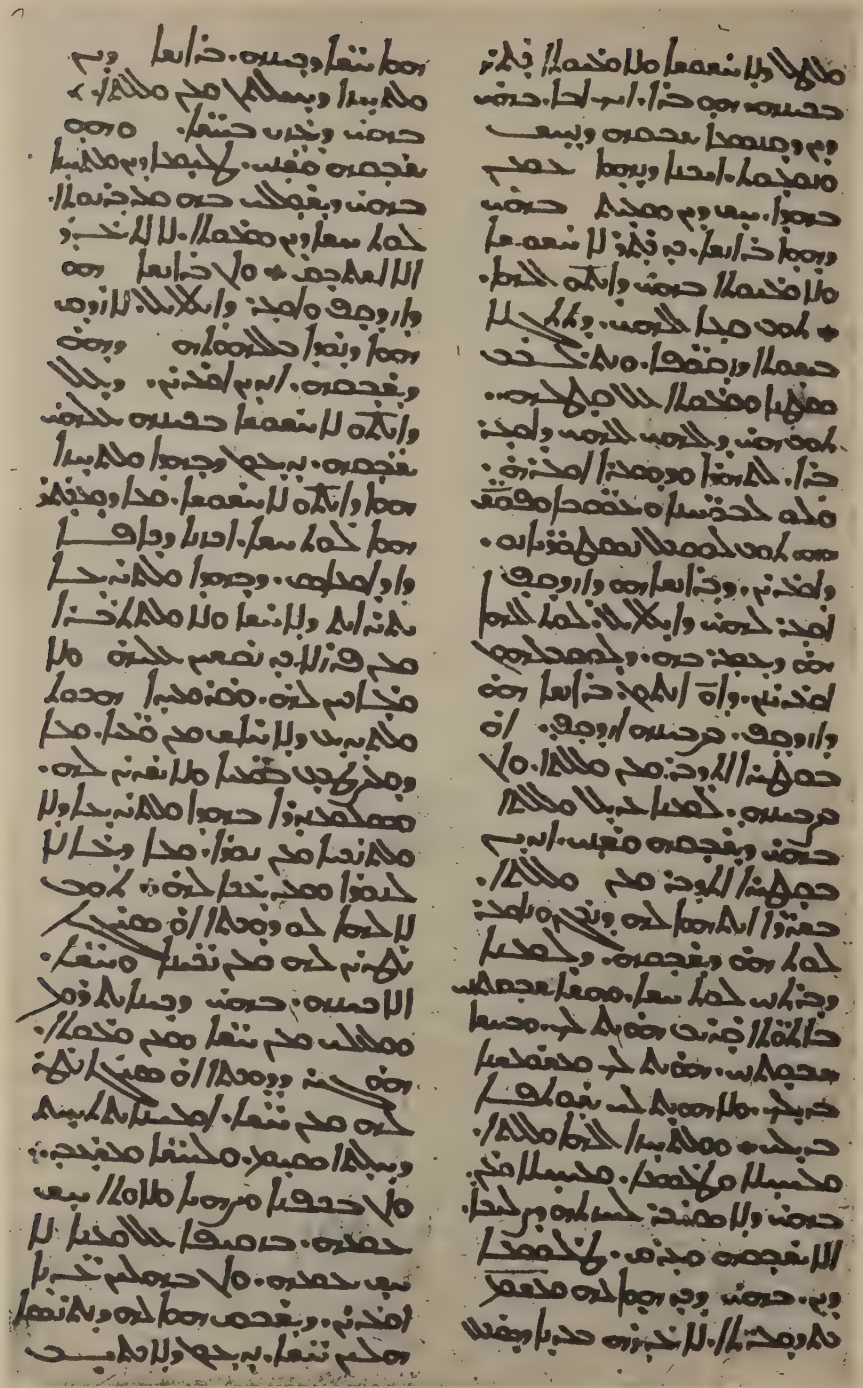
[1] An. Graecorum 1481. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *A Catalogue of the Syriac Manuscripts preserved in the Library of the University of Cambridge* (Cambridge, 1901), I, pp. 6 ff.

[3] 1 and 2 Clement follow immediately after Jude.



Cambridge, University Library
Add. MS. 1700, folio 75



Paris, Bibliothèque Nationale
Cod. Syr. 67, folio 170

PLATE CXXX

1174 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 67, fol. 170.[2]

Dionysius[3] bar Ṣalîbî, Commentary on the Gospels.

Paper; 26.5 cm. × 15.5 cm.; 357 leaves; two columns; 35 to 40 lines to the column; columns and top lines ruled with lead; ink black; Serṭâ. The scribe's name was Basil bar Sa'îd Sâbâ, and the manuscript was written in Edessa.

The passage reproduced in the plate is taken from Dionysius's commentary on Matthew 27: 46. See A. Vaschalde in *Corpus Scriptorum Christianorum Orientalium*, Series Secunda, Tomus XCIX, pp. 134 ff.

[1] Tâmmûz 20, An. Graecorum 1485.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 34 f.

[3] He received the name of Jacob at his baptism.

PLATE CXXXI

1193-1194 A. D.[1]

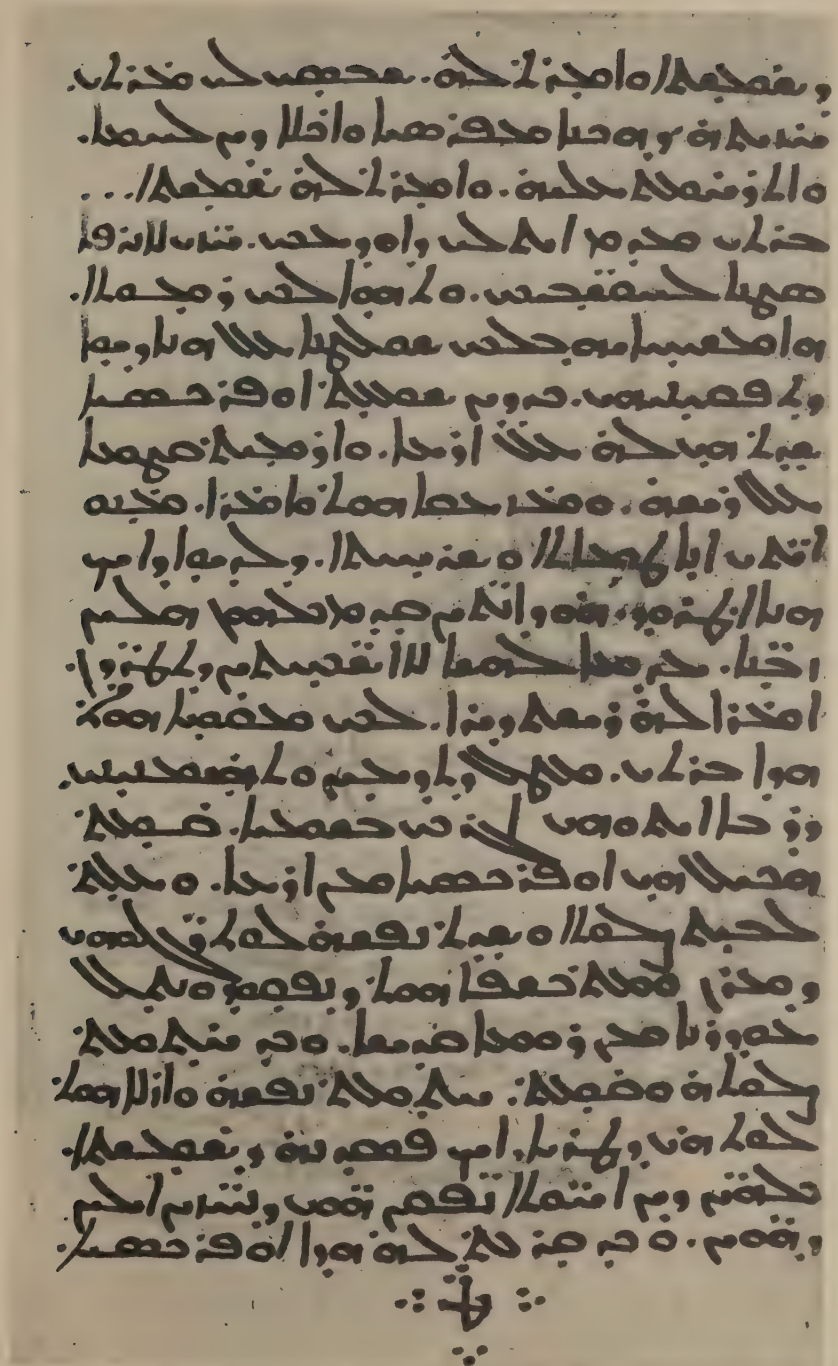
Paris, Bibliothèque Nationale, Cod. Syr. 236, fol. 177.[2]

Lives of the Saints.

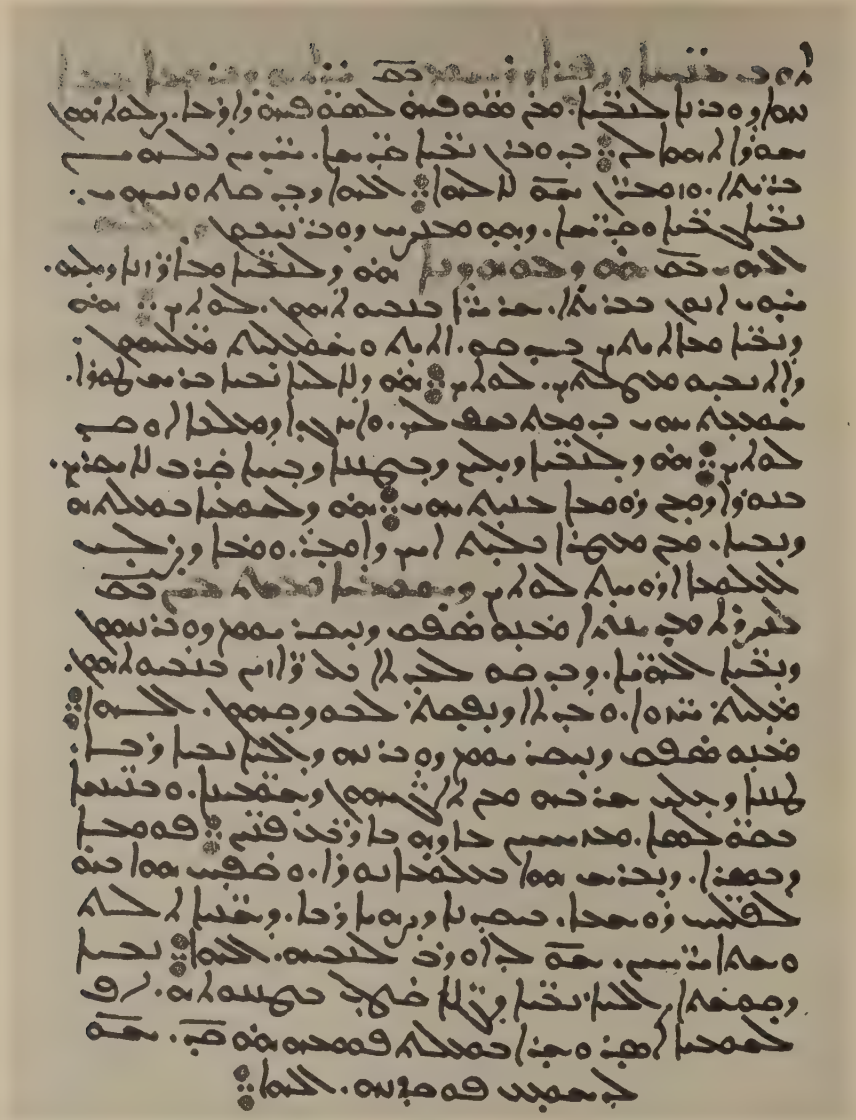
Paper; 25.8 to 26.5 cm. × 16.8 to 17.3 cm.; 365 leaves; one column; 21 to 28 lines to the page; apparently no ruling; ink black and brownish; Serṭâ. The scribe was a priest named Behnâm.[3]

The passage reproduced in the plate is taken from the History of Antigonus and Eupraxia and Their Daughter Eupraxia in the Days of the Emperor Theodosius the Great. The work has apparently not been published.

[1] An. Graecorum 1505. The month and the day of the month are not given.
[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 187 f.
[3] The name of the place where the manuscript was written is not given.



Paris, Bibliothèque Nationale
Cod. Syr. 236, folio 177



London, British Museum
Add. MS. 17232, folio 208

PLATE CXXXII

1210 A. D.[1]

London, British Museum, Add. MS. 17232, fol. 208.[2]

A Paradise, or Treasury, containing a Large Collection of Hymns, Chants, Anthems, Canons, and Prayers for Various Occasions.[3]

Paper; 20.9 to 21.1 cm. × 16.2 to 16.6 cm.; 497 leaves; one column; 22 to 30 lines to the page; columns and top lines ruled with a blunt point; ink black; Serṭâ. The scribe was a deacon named Denḥâ (who was also called Ma'rûf) bar John Abû Sa'îd; and the manuscript was written in the city of Sigistân.

The passage reproduced in the plate is taken from an Order for the Holy Prophets and Elias the Prophet. This order has apparently not been published.

[1] Îlûl 11, An. Graecorum 1521.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, pp. 371 ff. (No. CCCCLXIX).

[3] For a list of these hymns, chants, anthems, canons, and prayers see W. Wright, *op. cit.*, Part I, pp. 371 ff.

PLATE CXXXIII

1218 A. D.[1]

London, British Museum, Add. MS. 17229 (foll. 1-47), fol. 28v.[2]

A Collection of Eight Anaphoras.[3]

Paper; 25.3 to 25.8 cm. × 16.5 to 16.9 cm.; 47 leaves; one column; 15 to 18 lines to the page; apparently no ruling; ink black and brown; Serṭâ. The scribe's name was Abû 'l-Faḍl.[4]

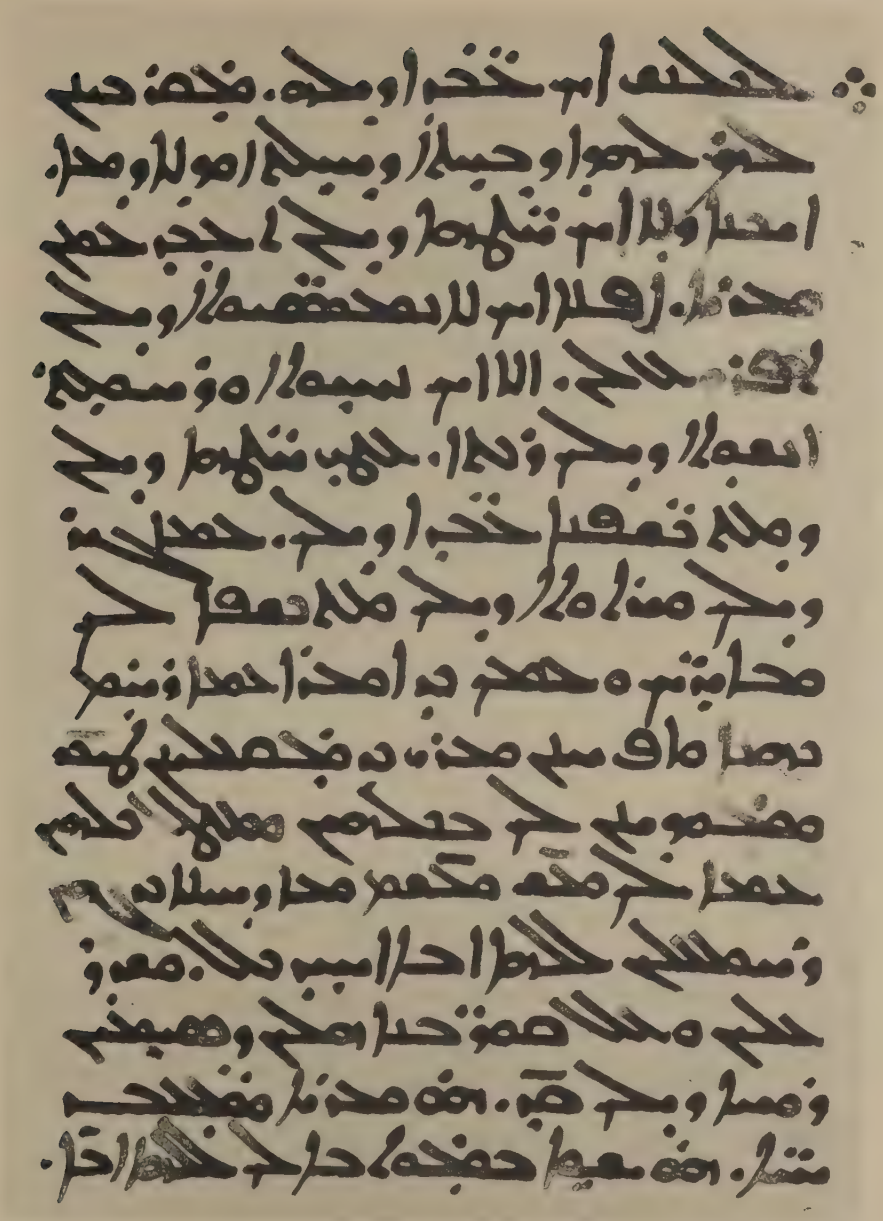
The passage reproduced in the plate is taken from an Anaphora of St. James, the Brother of the Lord. For a Latin translation of this anaphora see E. Renaudot, *Liturgiarum Orientalium Collectio* (Paris, 1716), II, pp. 126 ff. For a translation of folio 28v. see p. 128.

[1] Îyâr 3, An. Graecorum 1529.

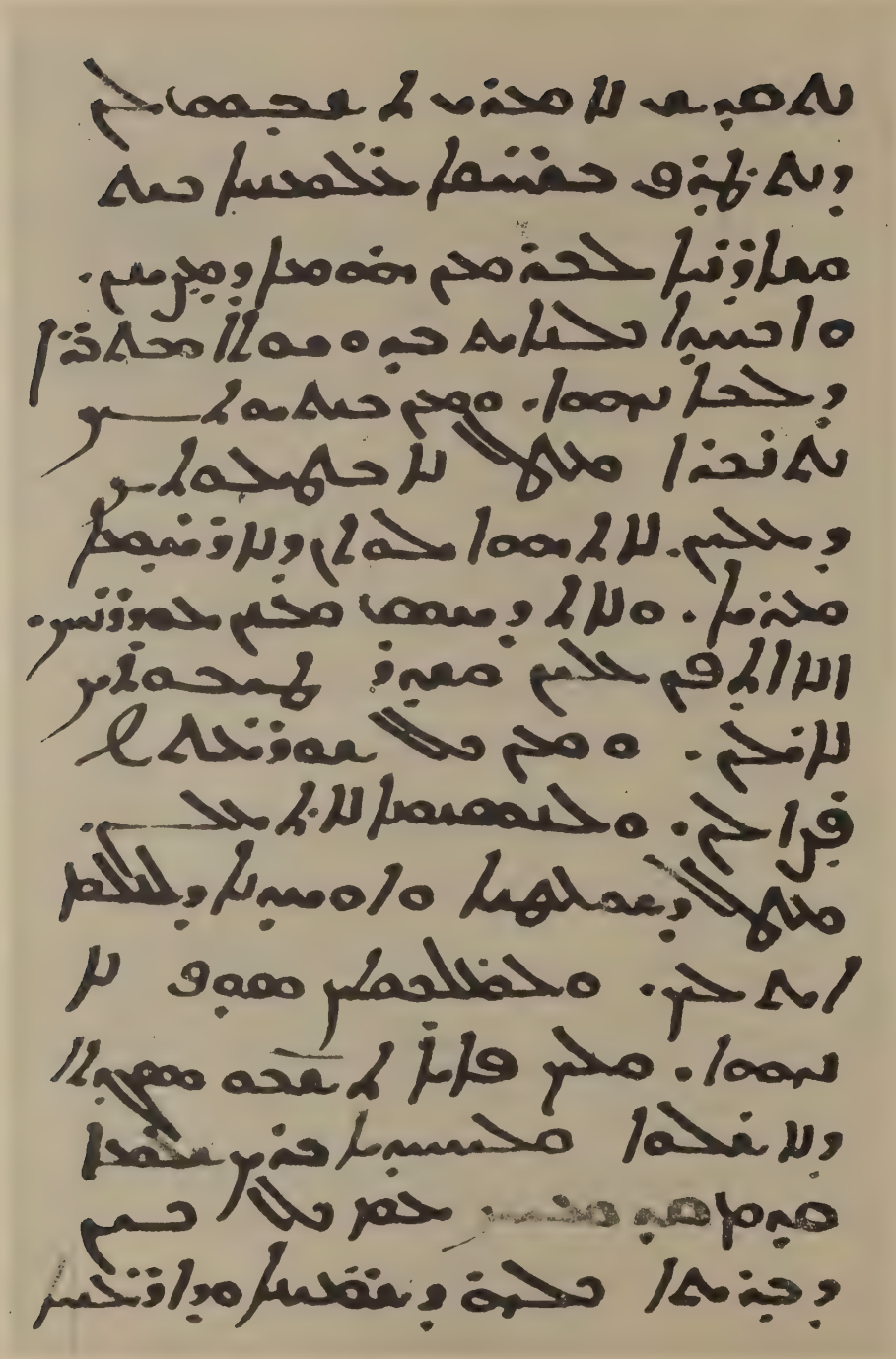
[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 207 f. (No. CCLXIII).

[3] For the titles of these see W. Wright, *op. cit.*, Part I, p. 207.

[4] The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 17229 (foll. 1-47), folio 28v.



London, British Museum
Add. MS. 14691 (foll. 1-109), folio 97v.

PLATE CXXXIV

1230 A. D.[1]

London, British Museum, Add. MS. 14691 (foll. 1-109), fol. 97v.[2]

A Collection of Nine Anaphoras.[3]

Paper; 25.6 to 26.1 cm. × 17.1 to 17.6 cm.; 109 leaves; one column; 14 to 21 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ. The scribe was a priest named ʿAdlêv (ܥܕܠܒ) bar Joseph.[4]

The passage reproduced in the plate is taken from an Anaphora of Ignatius ܐܓܢܛ. For a Latin translation of this anaphora see E. Renaudot, *Liturgiarum Orientalium Collectio* (Paris, 1716), II, pp. 215 ff. For a translation of folio 97v. see p. 224.

[1] Tâmmûz 5, An. Graecorum 1541.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 208 f. (No. CCLXIV).

[3] For the titles of these see W. Wright, *op. cit.*, Part I, p. 208.

[4] The name of the place where the manuscript was written is not given.

PLATE CXXXV

1234 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 147, fol. 43v.[2]

Moses bar Kêphâ,[3] The Book on the Soul; id., An Additional Chapter to the Book on the Soul; id., A Festal Homily on the Consecration of the Holy Chrism; Rabban Daniel, On the Distinction between the Chrism and the Eucharist; Moses bar Kêphâ,[3] A Festal Homily on the Mysteries of Baptism; Lazarus bar Sâbhethâ, A Commentary on Holy Baptism; Moses bar Kêphâ,[3] A Festal Homily on the Ascension of Our Lord to Heaven; and John of Dârâ, Selections from the Book on the Soul.

Paper; 16.8 to 17 cm. × 11.7 to 12.5 cm.; 168 leaves; one column; 20 to 22 lines to the page; apparently no ruling; ink brown; Serṭâ. The scribe was a deacon named Daniel, and he was a native or resident of Dulichium (ܕܠܘܟܝܐ). The manuscript was written in the northern Convent of Mâr Bar-ṣaumâ, which was near the towns of ܣܥܪܬ and ܚܝܒܥܝܢ in the district of Mardîn.

The passage reproduced in the plate is taken from the work of Moses bar Kêphâ entitled The Book on the Soul, Chapter XX. The Syriac text has apparently not been published. The work has been translated into German by Dr. O. Braun, *Moses bar Kepha und sein Buch von der Seele* (Freiburg im Breisgau, 1891). For a translation of fol. 43v. see pp. 72 f.

[1] First Teshrîn 8, An. Graecorum 1546.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 273 ff.

[3] After he became bishop of the united dioceses of Môṣul, ܚܠܐ ܡܘܨܠ, and ܚܠܐ ܬܡ, he was known as Mâr Severus.

PLATE CXXXVI

1242 A. D.[1]

London, British Museum, Add. MS. 21210, fol. 139v.[2]

Moses bar Kêphâ,[3] Thirty-seven Festal Homilies and Other Discourses; [4] Rabban Daniel, A Discourse on the Distinction between the Holy Chrism and the Holy Eucharist; Three Anonymous Discourses; [5] and Yêshû' bar Abraham bar Elias of Melitene, A Discourse on the Friday of the Crucifixion.

Paper; 24.8 to 25.2 cm. × 17.7 cm.; 232 leaves; one column; 21 to 35 lines to the page; columns and top lines ruled with lead; ink brown; Serṭâ. The codex is the work of three scribes: Zainâ, a priest named Abû 'l-Khair, and George. The manuscript was written in the Church of Mâr Thomas the Apostle in Môṣul.

The passage reproduced in the plate is taken from the discourse of Moses bar Kêphâ On the Mysteries of Baptism. The work has apparently not been published.

[1] Îyâr 8, An. Graecorum 1553.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 876 ff. (No. DCCCXLI).

[3] After he became bishop of the united dioceses of Môṣul, حسنا حسوسا, and حسنا أوم, he was known as Mâr Severus.

[4] For the titles of these see W. Wright, *op. cit.*, Part II, pp. 877 ff.

[5] For the titles of these see W. Wright, *op. cit.*, Part II, p. 880.

PLATE CXXXVII

1264 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 56, fol. 91.[2]

The Four Gospels according to the Harclean Version.

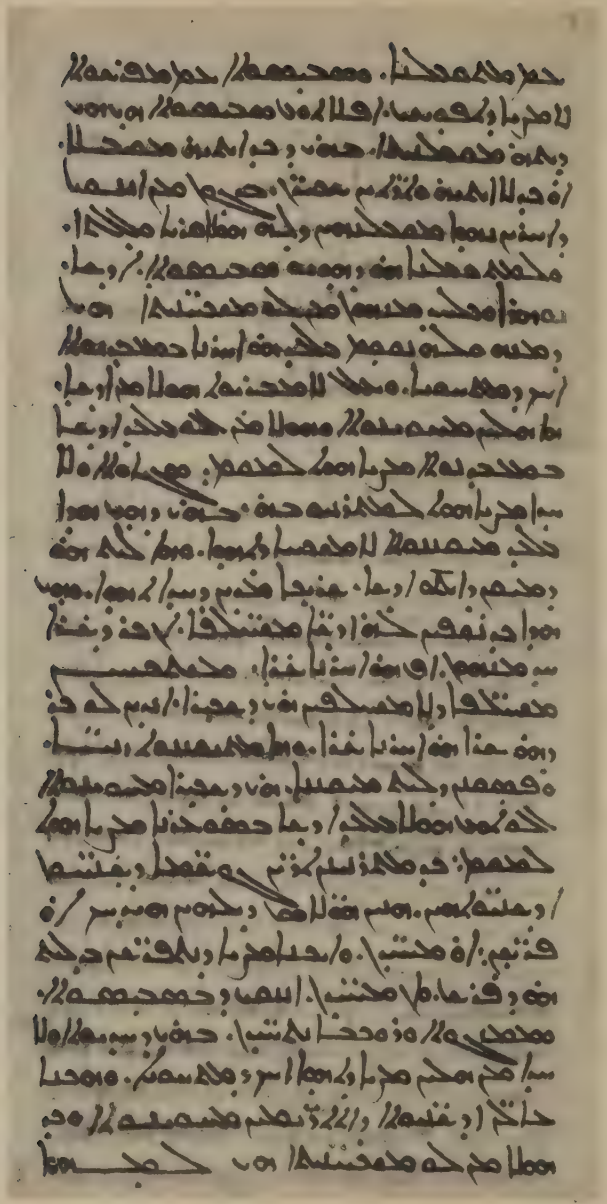
Paper; 25.2 cm. × 17.2 cm.; 191 leaves; one column; 21 lines to the page; columns and lines ruled with a blunt point; ink black; Serṭâ. The scribe's name was ʿAzîz, and he was a native or resident of Barṭellâ near Môṣul. Matthew and Mark were written in the Convent of St. Mary Deipara in Nitria, and Luke and John were copied in the Mountain of Egypt.

The passage reproduced in the plate is Mark 15: 4-15.

[1] Tâmmûz 19, An. Graecorum 1575.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 20 f.

Paris, Bibliothèque Nationale
Cod. Syr. 56, folio 91



Cambridge, University Library
Add. MS. 2003, folio 43

PLATE CXXXVIII

1276 A. D.[1]

Cambridge, University Library, Add. MS. 2003, fol. 43.[2]

Gregory bar Hebraeus, The Business of Businesses.

Paper; 23.1 to 23.2 cm. × 12.2 to 12.5 cm.; 101 leaves;[3] one column; 27 to 31 lines to the page; columns ruled with lead and lines ruled with a blunt point; ink brown; Serṭâ. The scribe's name was John bar Bacchus, and his family came from Barṭellâ near Môṣul.[4]

The passage reproduced in the plate is taken from Gregory's work entitled The Business of Businesses, Part II, Chapter I.[5] The work has apparently not been published.

[1] Îyâr 20, An. Graecorum 1587.

[2] For a description of this codex see W. Wright, *A Catalogue of the Syriac Manuscripts preserved in the Library of the University of Cambridge* (Cambridge, 1901), I, pp. 493 ff.

[3] Folia 2-17 are later than the rest of the codex. The paper is thicker and the ink is black.

[4] The name of the place where the manuscript was written is not given.

[5] Part II deals with the Aristotelian physics.

PLATE CXXXIX

1291-1292 A. D.[1]

London, British Museum, Add. MS. 14699, fol. 95.[2]

The Order of the Resurrection of Our Lord arranged in Eight Parts, according to the Eight Tones; An Order for Two or More Persons Whose Commemoration falls on the Same Day, or for Martyrs in General; and An Order of Hymns and Prayers for Abbâ Bîshôi.

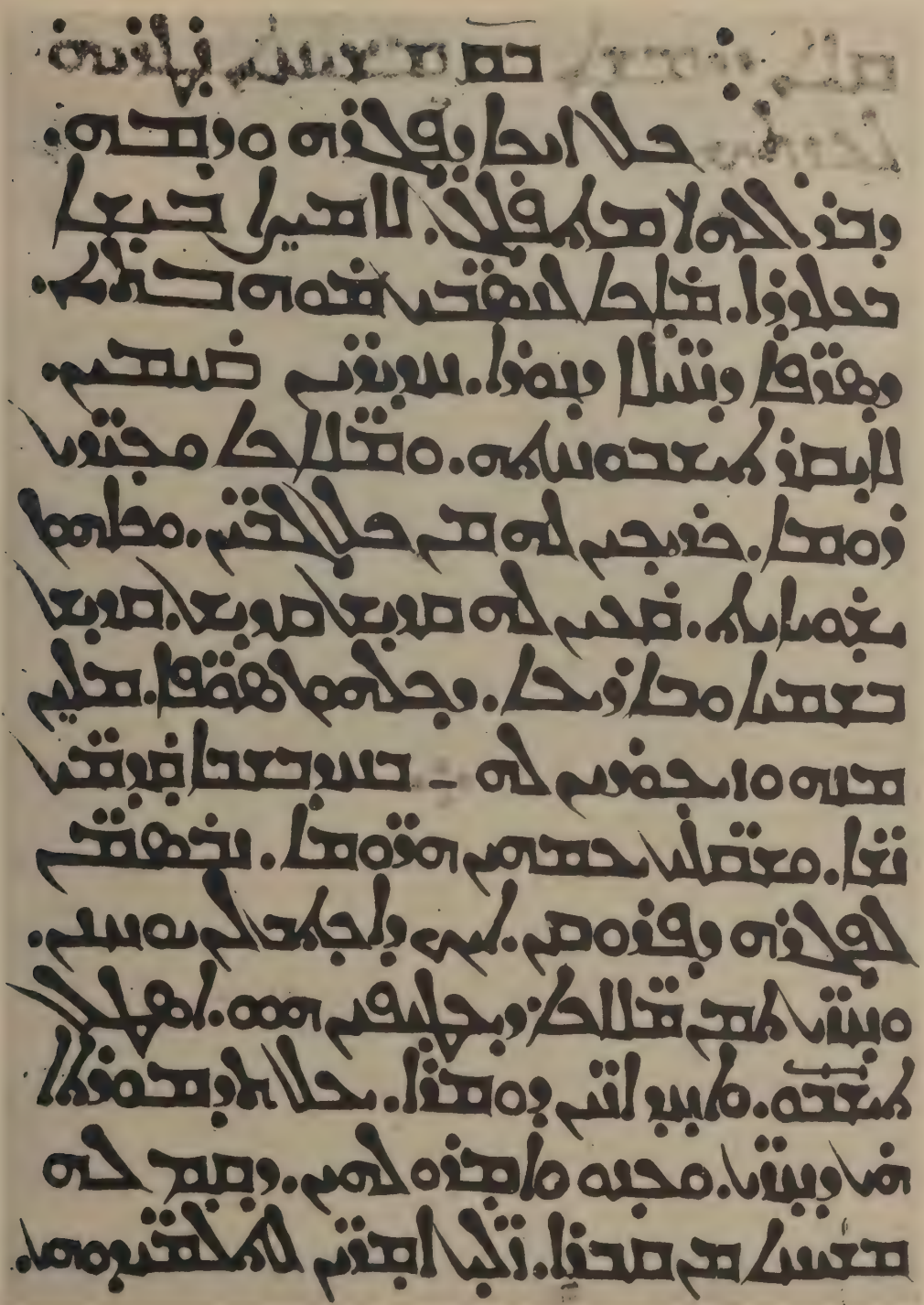
Paper; 27.3 to 27.6 cm. × 20.6 cm.; 136 leaves; one column; 15 to 19 lines to the page; columns and top lines ruled with a blunt point; ink black; Serṭâ. The scribe's name was John, and he wrote the manuscript for the Convent of St. Mary Deipara in Nitria.[3]

The passage reproduced in the plate is taken from the seventh part (or order) of the Order of the Resurrection of Our Lord. This order has apparently not been published.

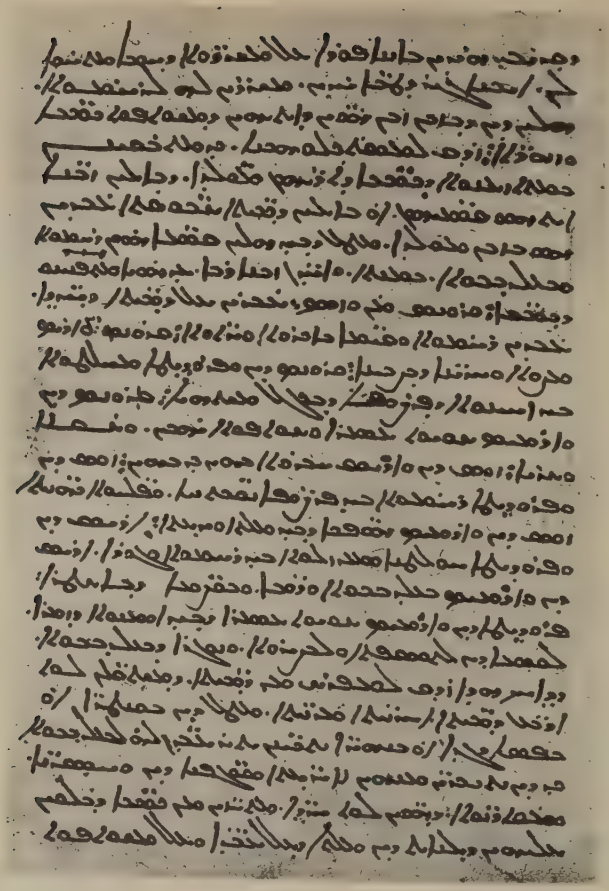
[1] An. Graecorum 1603. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, pp. 304 ff. (No. CCCLXXIV).

[3] The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 14699, folio 95



Paris, Bibliothèque Nationale
Cod. Syr. 346, folio 31

PLATE CXL

1308-1309 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 346, fol. 31.[2]

Ptolemy, The Tetrabiblos (Books II [Chapters 10-13], III, and IV); and Severus Sêbôkt, A Treatise on the Astrolabe; id., Chapters on Eclipses,[3] the Horns of the Moon, and the Winds; and id., A Treatise on the Constellations and Various Other Subjects.[4]

Paper; 16.2 to 16.7 cm. × 11.8 to 12.5 cm.; 177 leaves; one column; 23 to 29 lines to the page; apparently no ruling; ink black and brown; Serṭâ. The scribe was a priest named Yêshû' bar David, who was also called Akîlâ; and he was a native or resident of Ḥaḥ in Ṭûr-'Abdîn. The manuscript was written in the Convent of Mâr Ananias near Mardîn.

The passage reproduced in the plate is taken from Ptolemy's Tetrabiblos, Book IV, Chapter 7 (Περὶ φίλων καὶ ἐχθρῶν). For the Greek text and an English translation see Ptolemy's Tetrabiblos in the Loeb Classical Library, edited and translated by F. E. Robbins (London and Cambridge, Mass., 1940), pp. 416 ff.[5]

[1] An. Graecorum 1620. The month and the day of the month are not given.

[2] This codex is not included in the catalogue of Zotenberg (1874) or in the *Notice sur les manuscrits syriaques de la Bibliothèque Nationale* of J. B. Chabot (Paris, 1896), which is also published in the *Journal Asiatique*, Neuvième Série, VIII, pp. 234 ff. It was acquired by the Bibliothèque Nationale after 1896. For a description of the manuscript see F. Nau in the *Revue de l'Orient Chrétien*, Deuxième Série, V (XV), pp. 228 ff.

[3] The chapter on the eclipse of the sun may be the work of George, Bishop of the Arabs.

[4] For the titles of the chapters of this treatise see F. Nau in *op. cit.*, Deuxième Série, V (XV), pp. 232 ff. Two letters of George, Bishop of the Arabs, are included as Chapters XXVII and XXVIII. Chapter XXIX consists of extracts from Gregory bar Hebraeus on certain astronomical matters.

[5] In the edition of the Tetrabiblos which was brought out by J. Camerarius at Basel in 1553 the passage is on pp. 193 ff. The complete edition of Ptolemy's works which is now being published at Leipzig in the *Bibliotheca Scriptorum Graecorum et Romanorum Teubneriana* is not accessible to me.

PLATE CXLI

1323 A. D.[1]

Oxford, Bodleian Library, Huntington MS. 490, fol. 62.[2]

Gregory bar Hebraeus, Ethics.

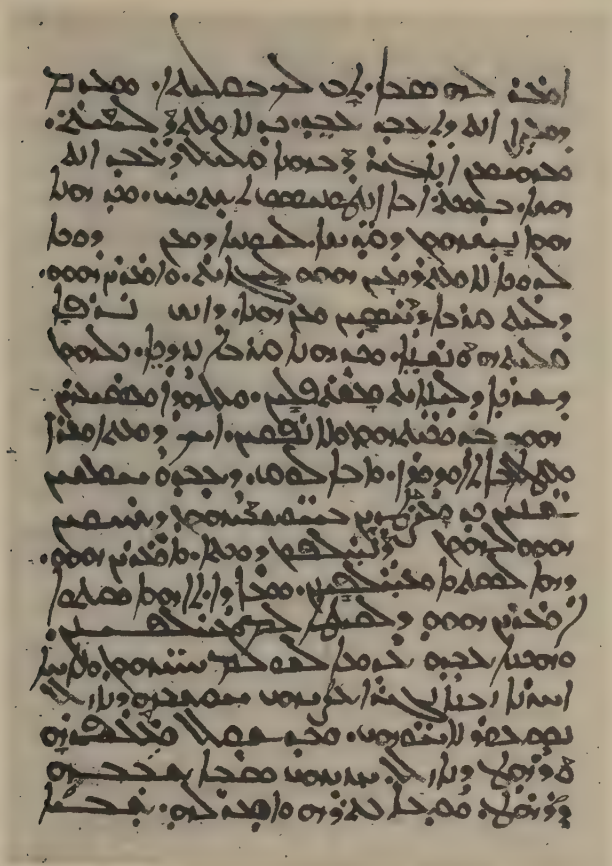
Paper; 16.4 to 16.8 cm. × 11.7 to 12.4 cm.; 265 leaves; one column; 20 to 25 lines to the page; columns and top and bottom lines ruled with lead; ink brown; Serṭâ. The manuscript was written in the Convent of ܡܪܝܡ.[3]

The passage reproduced in the plate is taken from Gregory's Ethics, Discourse I, Chapter 7. See P. Bedjan, *Ethicon seu Moralia Gregorii Barhebraei* (Paris, 1898), pp. 91 f.

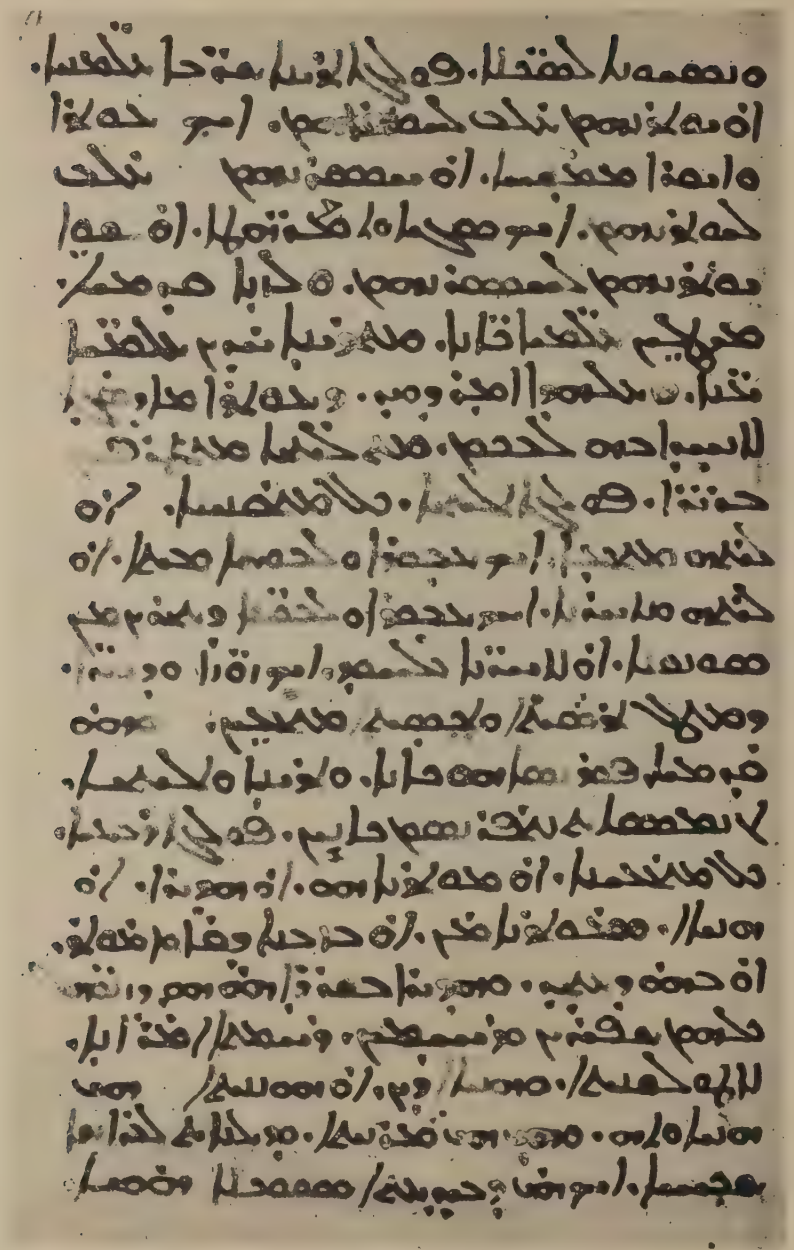
[1] Âb 18, An. Graecorum 1634.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 567 f. (No. 174).

[3] The name of the scribe is not given.



Oxford, Bodleian Library
Huntington MS. 490, folio 62



London, British Museum
Add. MS. 7194, folio 196

PLATE CXLII

1335 A. D.[1]

London, British Museum, Add. MS. 7194, fol. 196.[2]

Gregory bar Hebraeus, Ethics.

Paper; 22.8 to 23 cm. × 14.5 to 15.9 cm.; 266 leaves; one column; 22 to 24 lines to the page; columns and top and bottom lines ruled with lead; ink brown; Serṭâ. There were two scribes: Ṣalîbâ and Yêshû', the sons of Manâyâ (صنصا).[3]

The passage reproduced in the plate is taken from Gregory's Ethics, Discourse IV, Chapter 6. See P. Bedjan, *Ethicon seu Moralia Gregorii Barhebraei* (Paris, 1898), pp. 379 f.

[1] Ḥazîrân 29, An. Graecorum 1646.

[2] For a description of this codex see F. Rosen and J. Forshall, *Catalogus Codicum Manuscriptorum Orientalium qui in Museo Britannico asservantur* (London, 1838), Pars I, p. 85 (No. LIII).

[3] The name of the place where the manuscript was written is not given.

PLATE CXLIII

1347 A. D.[1]

London, British Museum, Add. MS. 14692 (foll. 25-99), fol. 43.[2]

A Collection of Six Anaphoras.[3]

Paper; 27.7 to 28 cm. × 19.6 to 19.8 cm.; 75 leaves; one column; 16 to 18 lines to the page; apparently no ruling; ink black; Serṭâ. The scribe was a priest named ʿÎsâ (حسقا).[4]

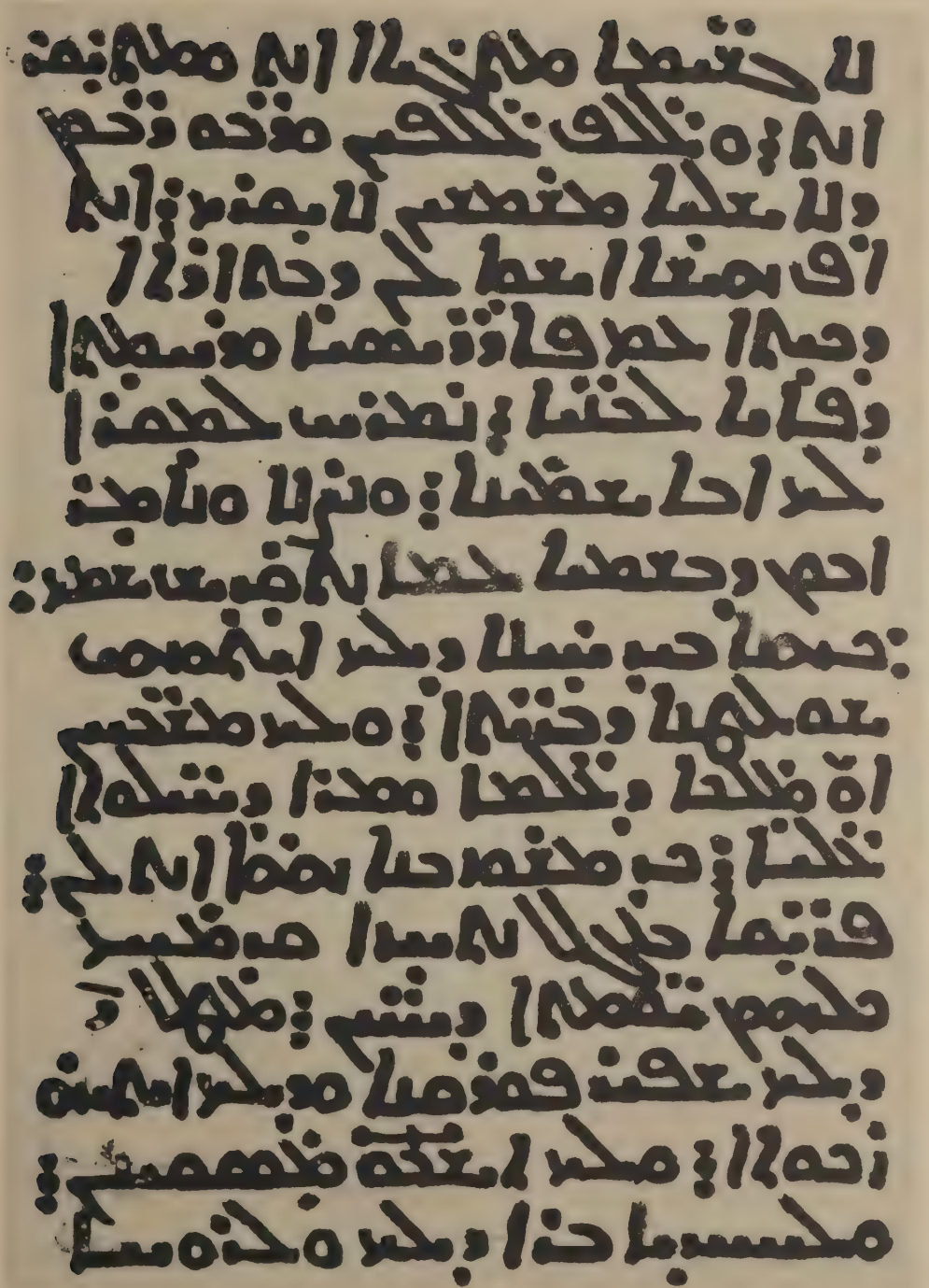
The passage reproduced in the plate is taken from an Anaphora of Thomas of Ḥarqel. For a Latin translation of this anaphora see E. Renaudot, *Liturgiarum Orientalium Collectio* (Paris, 1716), II, pp. 383 ff. For a translation of folio 43 see pp. 387 f.

[1] Îyâr 11, An. Graecorum 1658.

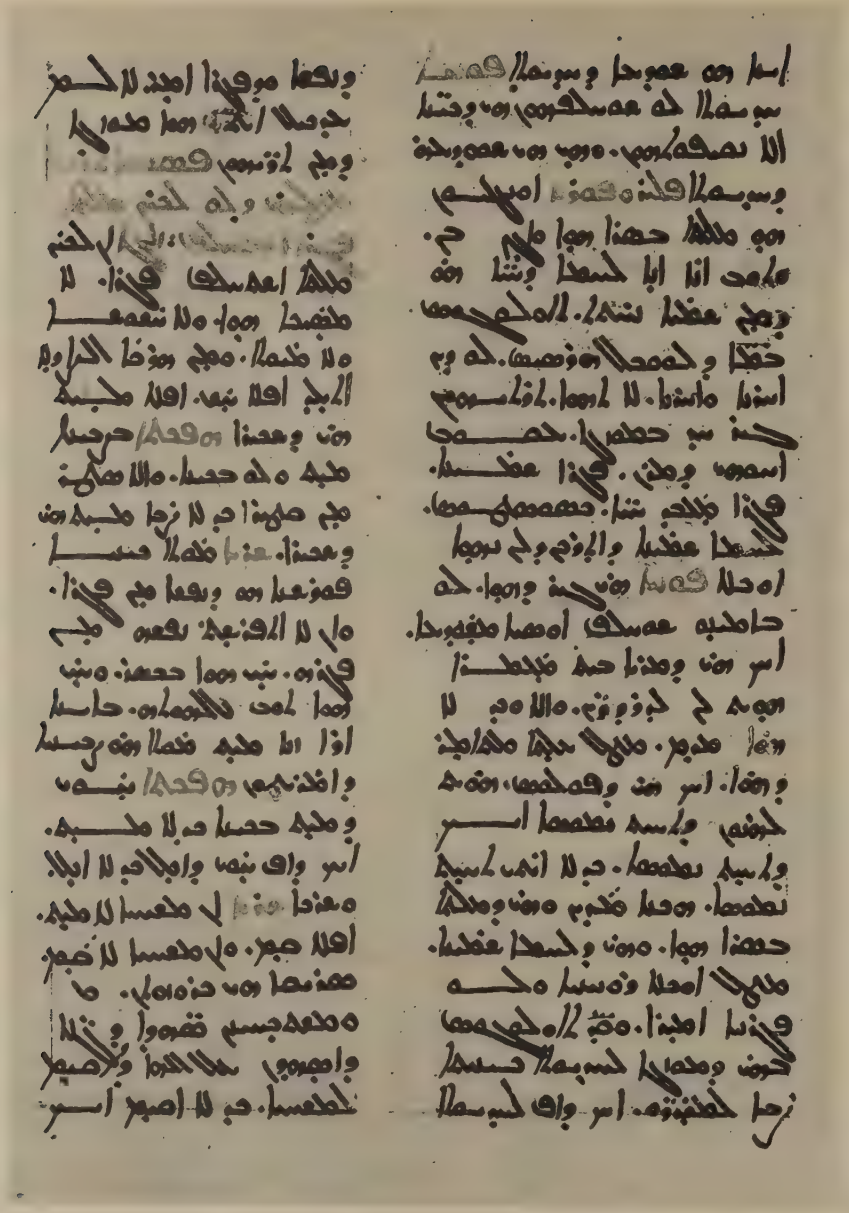
[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 211 f. (No. CCLXXIII).

[3] For the titles of these see W. Wright, *op. cit.*, Part I, p. 211.

[4] The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 14692 (foll. 25-99), folio 43



London, British Museum
Orient. MS. 1017, folio 39v.

PLATE CXLIV

1364 A. D.[1]

London, British Museum, Orient. MS. 1017, fol. 39v.[2]

Gregory bar Hebraeus, The Book of Rays; id., The Book of the Speech of Wisdom; id., The Book of the Pupils of the Eyes; and id., The Book of Hierotheus.[3]

Paper; 20.9 to 21.1 cm. × 15 to 16 cm.; 208 leaves; mostly two columns; 25 to 36 lines to the column; columns and top and bottom lines ruled with lead; ink brown and black; Serṭâ. The scribe's name was Bar-ṣaumâ bar David;[4] and he was connected with the Convent of Mâr Samuel, Mâr Simeon, and Mâr Gabriel, which was called the Convent of Qartamîn.[5]

The passage reproduced in the plate is taken from Gregory's work entitled The Book of Rays, Discourse III, On the Incarnation of God the Word, Chapter 3. The work has apparently not been published.

[1] Āb 10, An. Graecorum 1675.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 890 ff. (No. DCCCL).

[3] Among these works the following are interspersed: (a) a list of the titles of Gregory's works; (b) an extract from Mâr Isaac of Nineveh; (c) a metrical enigma; (d) a chronicle of events from the creation of the world to the end of the thirteenth century; (e) a list of the Jewish high priests from Aaron to Alexander, the son of John Hyrcanus; (f) two metrical discourses of John bar Andrew, Bishop of Ṭûr-ʿAbdîn.

[4] The letters of the name are indicated cryptically by means of ordinal numerals, which give the number of each letter in the Syriac alphabet.

[5] The name of the place where the manuscript was written is not given.

PLATE CXLV

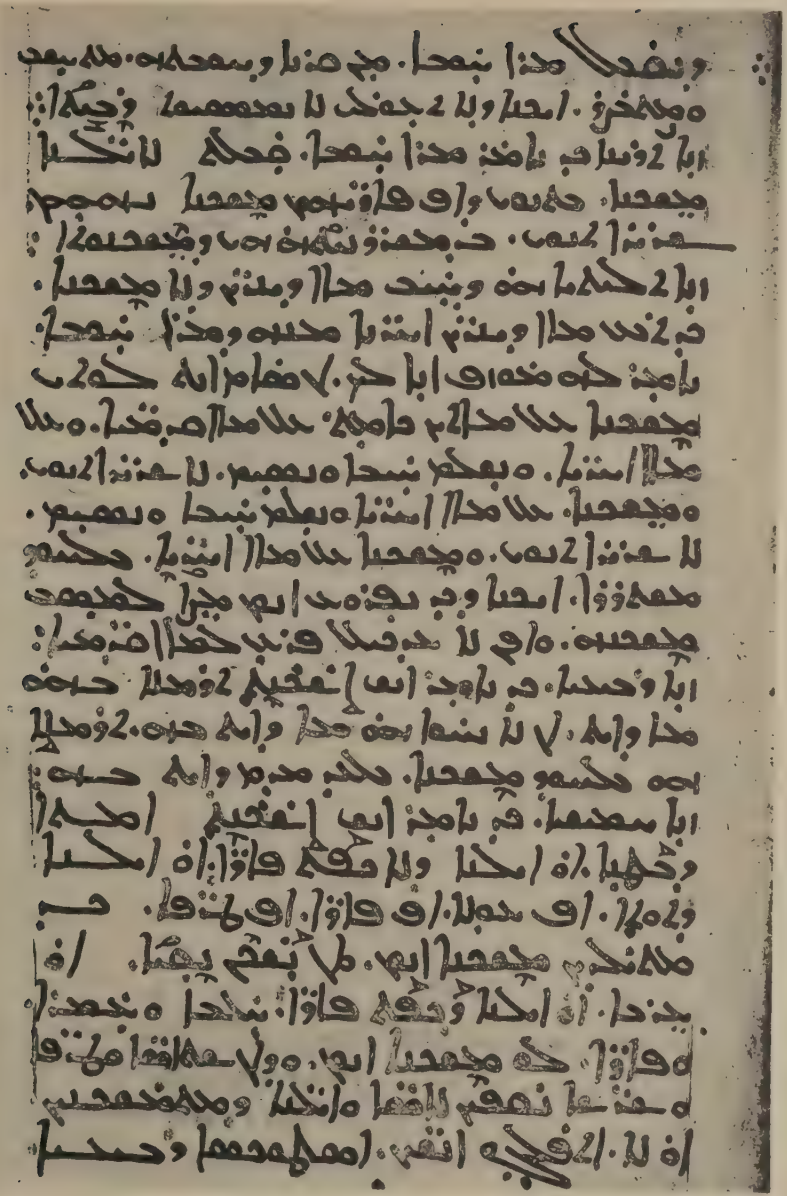
1373-1374 A. D.[1]
Berlin, Preussische Staatsbibliothek,
Cod. Syr. 206 (Petermann I, Syr. 23), fol. 112.[2]

Gregory bar Hebraeus, The Book of Directions (or Nomocanon).

Paper; 24.5 cm. × 17 cm.; 235 leaves; one column; 25 lines to the page; columns and top and bottom lines ruled with lead; ink black; Serṭâ. The scribe was a priest named Daniel; and the manuscript was written in the Convent of St. Mary Deipara, or Nâṭphâ, east of Mardîn.

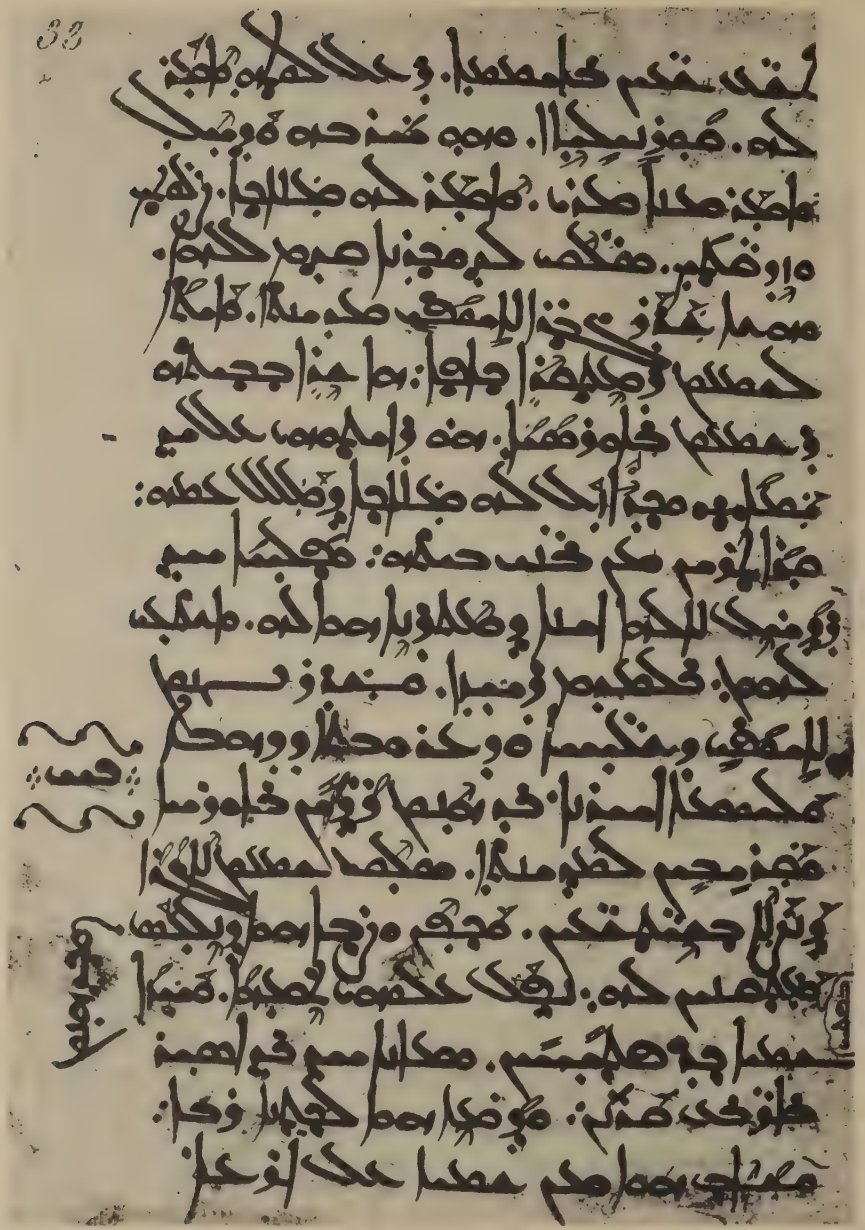
The passage reproduced in the plate is taken from Gregory's Book of Directions (or Nomocanon), Chapter XIII. This work has been published by P. Bedjan (Paris, 1898), but the present writer has not been able to consult it. For a Latin translation of the Nomocanon by J. A. Assemani see A. Mai, *Scriptorum Veterum Nova Collectio* (Rome, 1825-1838), X, 2, pp. 3 ff. For a translation of folio 112 see pp. 119 (col. 2) and 120 (col. 1).

[1] An. Graecorum 1685. The month and the day of the month are not given.
[2] For a description of this codex see E. Sachau, *op. cit.*, II, pp. 682 ff.



وبفصل هذا بنحط. مج هنا وبعدها. ملا بعد
ومخرج. امحا ولا ح جعفك لا بعضهما وجيكا:

Berlin, Preussische Staatsbibliothek
Cod. Syr. 206 (Petermann I, Syr. 23) folio 112



Paris, Bibliothèque Nationale
Cod. Syr. 47, folio 33

PLATE CXLVI

1397 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 47, fol. 33.[2]

Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Paper; 21.3 cm. × 16 cm.; 209 leaves; one column; 18 to 20 lines to the page; apparently no ruling; ink black; Serṭâ. The manuscript was written in the Convent of Mâr Moses in the mountain of Tennânâ (ܛܢܢ).[3]

The passage reproduced in the plate is Acts 10: 3-11.

[1] Kânûn (i. e. First Kânûn) 9, An. Graecorum 1709.
[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 15.
[3] The name of the scribe is not given.

PLATE CXLVII

1425 A. D.[1]

Oxford, Bodleian Library, Marshall MS. 664, fol. 45.[2]

Offices for the Six Summer Months according to the Jacobite Use.

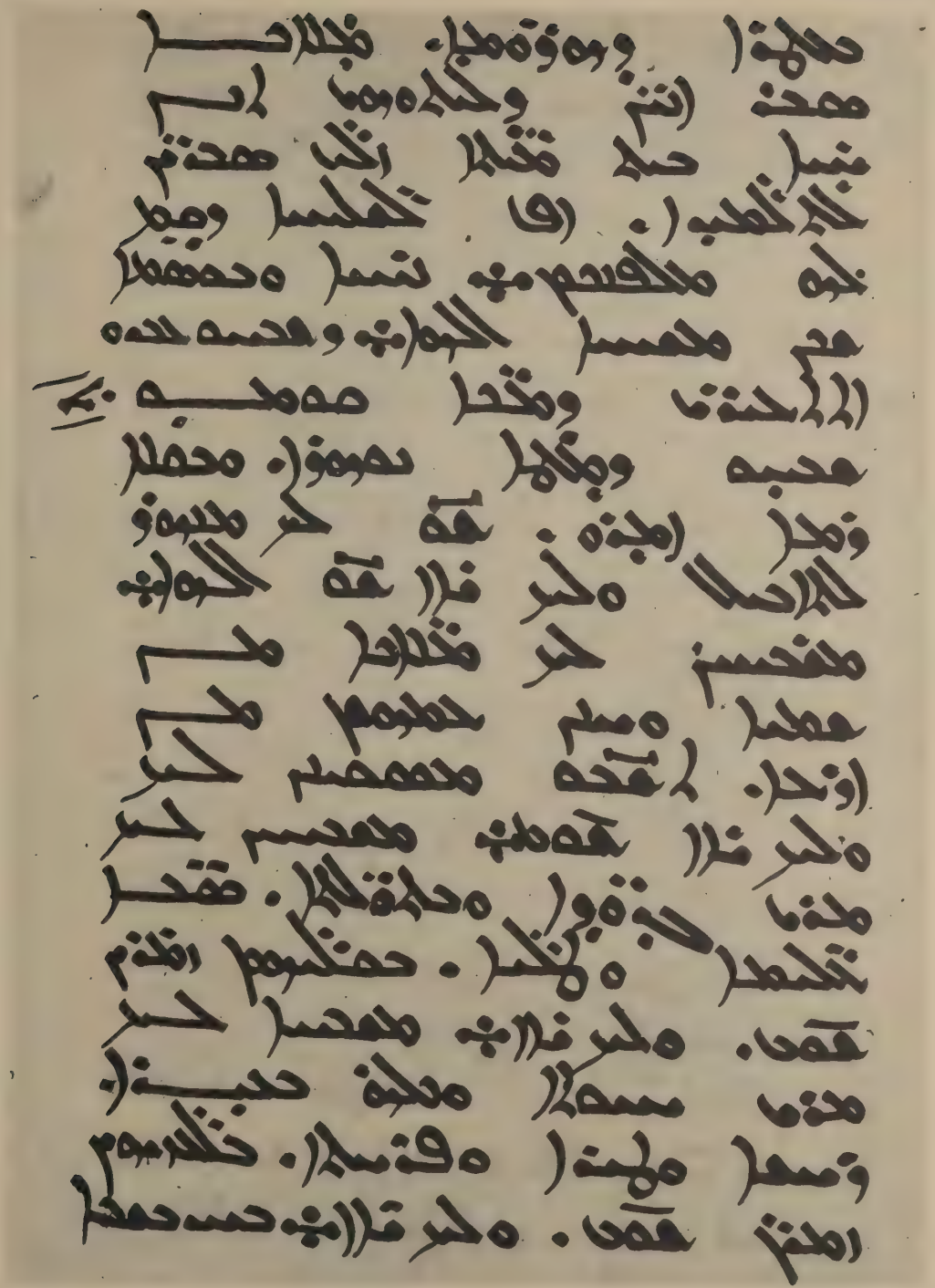
Paper; 28.1 to 28.3 cm. × 18 to 18.5 cm.; 289 leaves; one column; 20 and 21 lines to the page; columns and lines ruled with a blunt point; ink black; Serṭâ.[3]

The passage reproduced in the plate is taken from an Order for the Fifth Sunday of the Resurrection, i. e. the Fourth Sunday after Easter. This order has apparently not been published.

[1] Teshrîn (i. e. First Teshrîn) 20, An. Graecorum 1737.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 203 ff. (No. 56).

[3] The name of the scribe and that of the place where the manuscript was written are not given.



Oxford, Bodleian Library
Marshall MS. 664, folio 45

Paris, Bibliothèque Nationale
Cod. Syr. 68, folio 138

PLATE CXLVIII

1457 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 68, fol. 138.[2]

Dionysius[3] bar Ṣalîbî, Commentary on the Gospels.

Paper; 27.5 to 28.2 cm. × 18.2 cm.; 266 leaves; two columns; 33 to 43 lines to the column; apparently no ruling; ink black; Serṭâ. There were two scribes, whose names were John and Joseph.[4] The manuscript was written near the village of Kaphrâ in Ṭûr-ʿAbdîn.

The passage reproduced in the plate is taken from Dionysius's commentary on Matthew 27: 46, 52, and 53. See A. Vaschalde in *Corpus Scriptorum Christianorum Orientalium*, Series Secunda, Tomus XCIX, pp. 136 and 141 ff. (with omissions).

[1] Second Kânûn 13, An. Graecorum 1768.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 35 f.

[3] He received the name of Jacob at his baptism.

[4] M. Zotenberg says: "Ce ms. a été exécuté par deux copistes contemporains, dont les écritures alternent dans la copie." See H. Zotenberg, *op. cit.*, p. 36.

PLATE CXLIX

1468 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 33, fol. 19v.[2]

A Jacobite Missal.

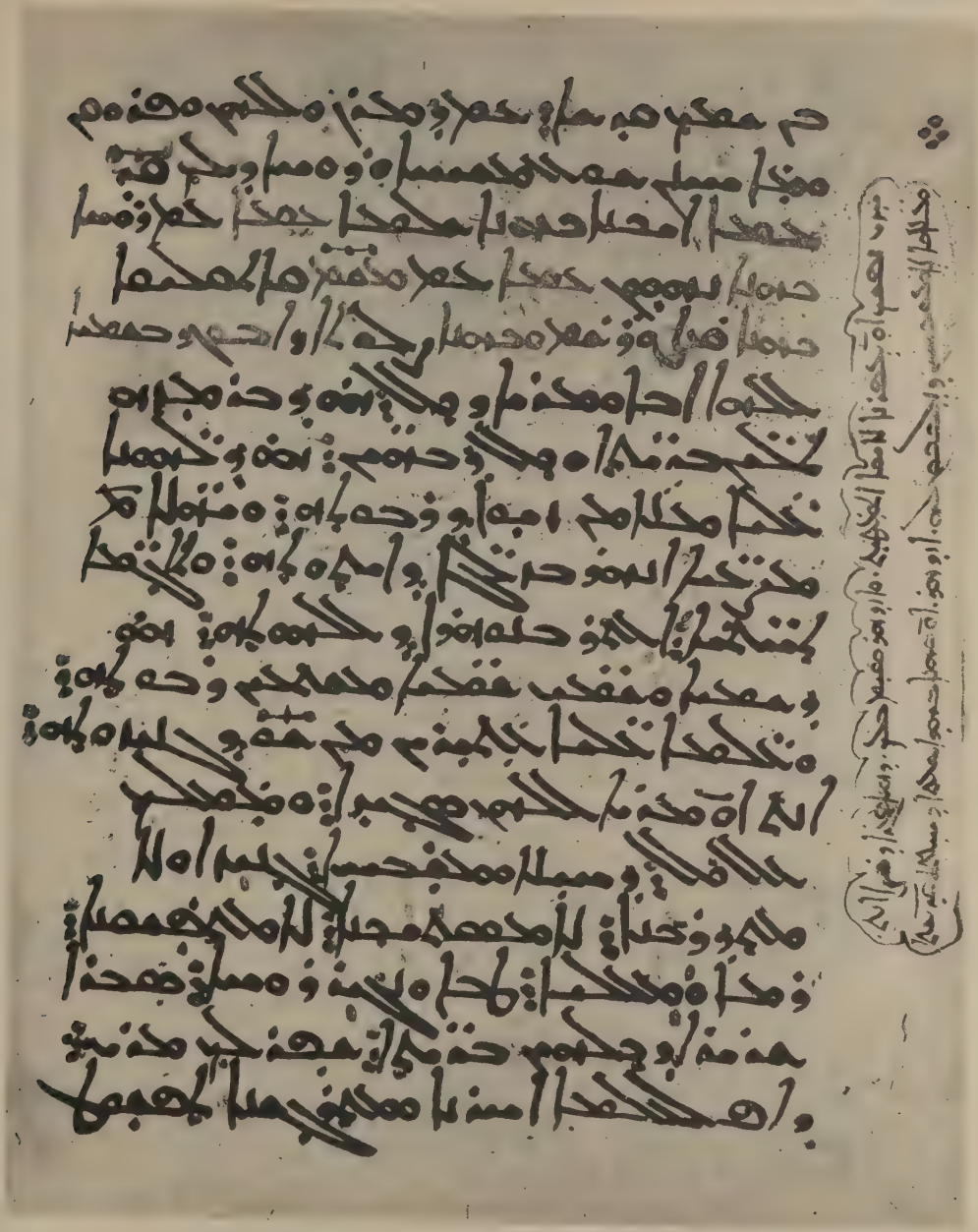
Paper; 21.8 to 22.5 cm. × 15.7 to 16.3 cm.; 82 leaves; one column; 15 to 19 lines to the page; apparently no ruling; ink black; Serṭâ. The manuscript was written in the Church of St. Mary Deipara in Ḥomṣ.[3]

The passage reproduced in the plate is taken from an Anaphora of Dioscorus, Bishop of Jezîret Qardû. For a Latin translation of this anaphora see E. Renaudot, *Liturgiarum Orientalium Collectio* (Paris, 1716), II, pp. 492 ff. For a translation of folio 19v. see pp. 503 f.

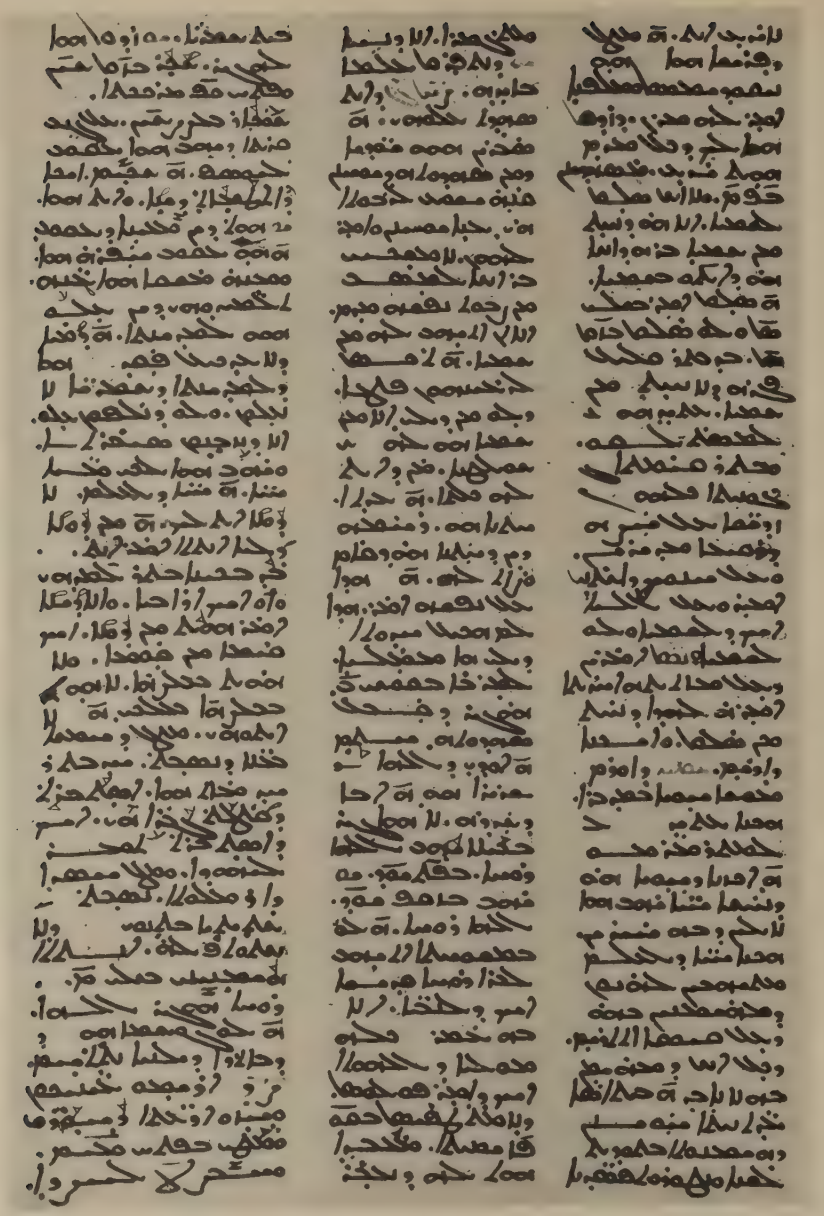
[1] Âb 22, An. Graecorum 1779.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 236 f.

[3] The name of the scribe has been erased.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 33, folio 19v.



London, British Museum
Add. MS. 21580, folio 174

PLATE CL

1478 A. D.[1]

London, British Museum, Add. MS. 21580, fol. 174.[2]

Gregory bar Hebraeus, The Metrical Grammar; id., The Storehouse of Secrets; Extracts from the Works of Certain Fathers on Several Theological Subjects;[3] and A List shewing under What Kings Each of the Holy Prophets prophesied.

Paper; 31.5 to 32 cm. × 21.6 to 21.9 cm.; 199 leaves; two and three columns; 30 to 47 lines to the column; apparently no ruling; ink black; Serṭâ.[4]

The passage reproduced in the plate is taken from Gregory's work entitled The Storehouse of Secrets, being the commentary on John 3: 10-4: 35. See R. Schwartz, *Gregorii bar Ebhraya in Evangelium Iohannis Commentarius* (Göttingen, 1878), pp. 7 ff.

[1] Ḥazîrân 18, An. Graecorum 1789.

[2] For a description of this codex see W. Wright, *op. cit.*, Part II, pp. 624 ff. (No. DCCXXIII).

[3] The following writers are quoted: Cyril of Alexandria, Dionysius bar Ṣalîbî, Ephraem Syrus, Evagrius, Gregory of Nyssa, Jacob of Serûg, and Michael the Patriarch.

[4] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE CLI

1480-1481 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 18, fol. 27v.[2]

The Gospel of St. John according to the Peshîṭṭâ Version; [3] and Lections from the Four Gospels according to the Harclean Version.[4]

Paper; 15.7 cm. × 10.6 cm.; 184 leaves; one column; 15 lines to the page; apparently no ruling; ink black; Serṭâ. The manuscript was written in the Convent of St. Mary Deipara in Nitria.[5]

The passage reproduced in the plate is John 5: 44-47.

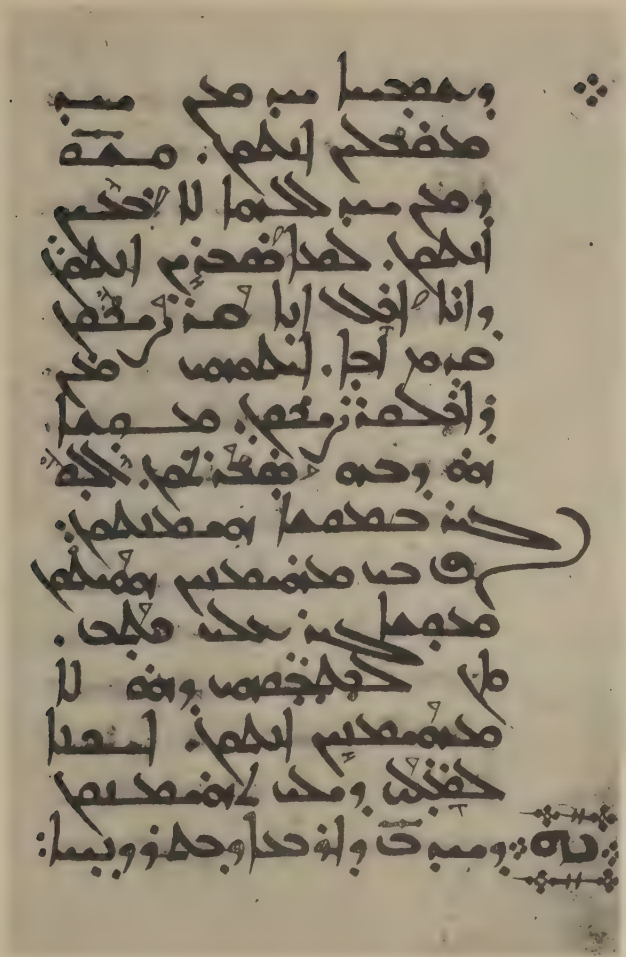
[1] An. Graecorum 1792. The month and the day of the month are not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 65 ff.

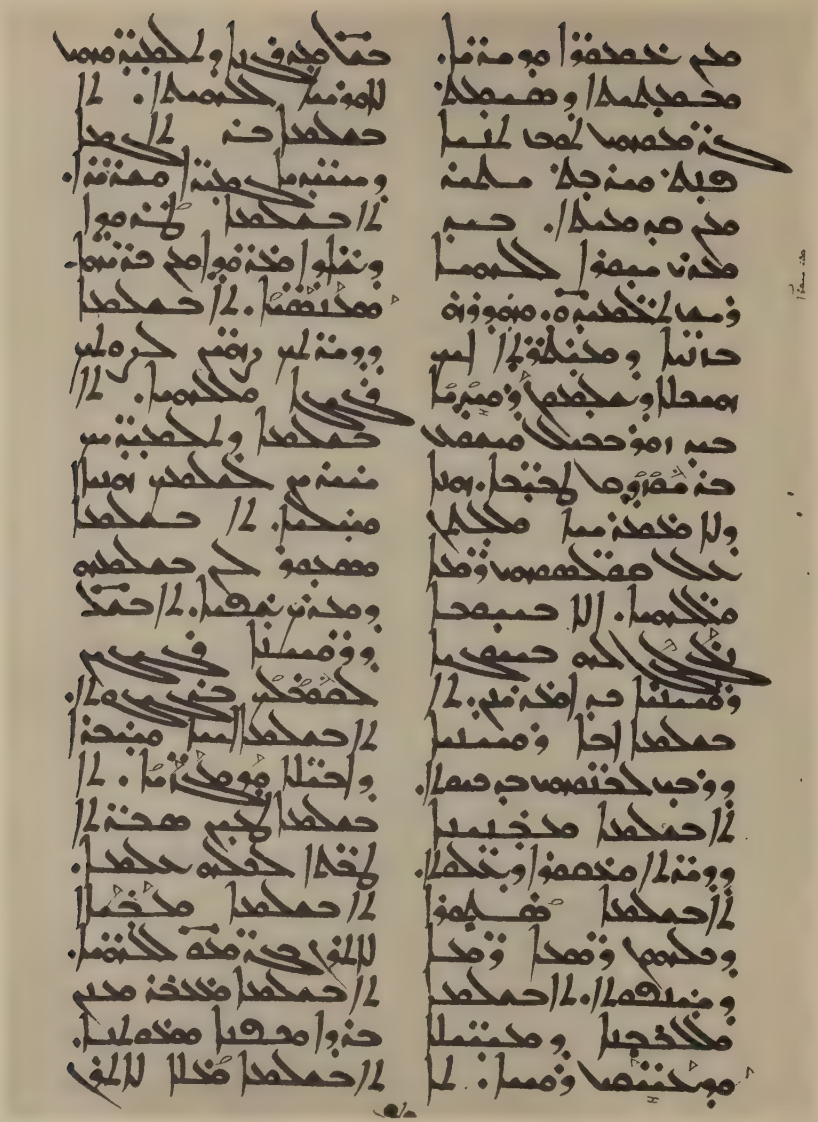
[3] The Gospel is divided into forty-six lections according to the use of the Jacobites. According to the Assemanis the Harclean version is followed in the Gospel (p. 65); but this statement is erroneous, as the passage reproduced in the plate shews.

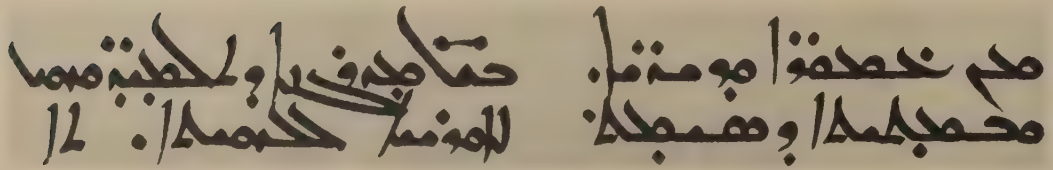
[4] The Assemanis are wrong in saying that the lections are "ex aliis tribus Evangelistis, Matthaeo, Marco, & Luca . . . desumptae" (p. 67). The lessons are taken from all four Gospels.

[5] The scribe was a monk and priest, but his name is not given.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 18, folio 27v.





London, British Museum
Add. MS. 17231, folio 160

PLATE CLII

1483-1484 A. D.[1]

London, British Museum, Add. MS. 17231, fol. 160.[2]

Services for Various Feasts, Saints' Days, etc.[3]

Paper; 31.8 to 32.3 cm. × 21.4 to 22 cm.; 222 leaves; two columns; 24 and 25 lines to the column; lines ruled with a blunt point; ink black; Serṭâ. There were two scribes: the first, whose name was Jacob, wrote folia 1-168; and the second, whose name is not given, copied folia 169-222. The manuscript was written in the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from an Order for Mâr Aḥâ the Ascetic, i. e. a commemoration service for him. This order has apparently not been published.

[1] An. Graecorum 1795. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 299 ff. (No. CCCLXIV).

[3] For the titles of these see W. Wright, *op. cit.*, Part I, pp. 299 ff.

PLATE CLIII

1503-1504 A. D.[1]

Oxford, Bodleian Library, Marshall MS. 437, fol. 157v.[2]

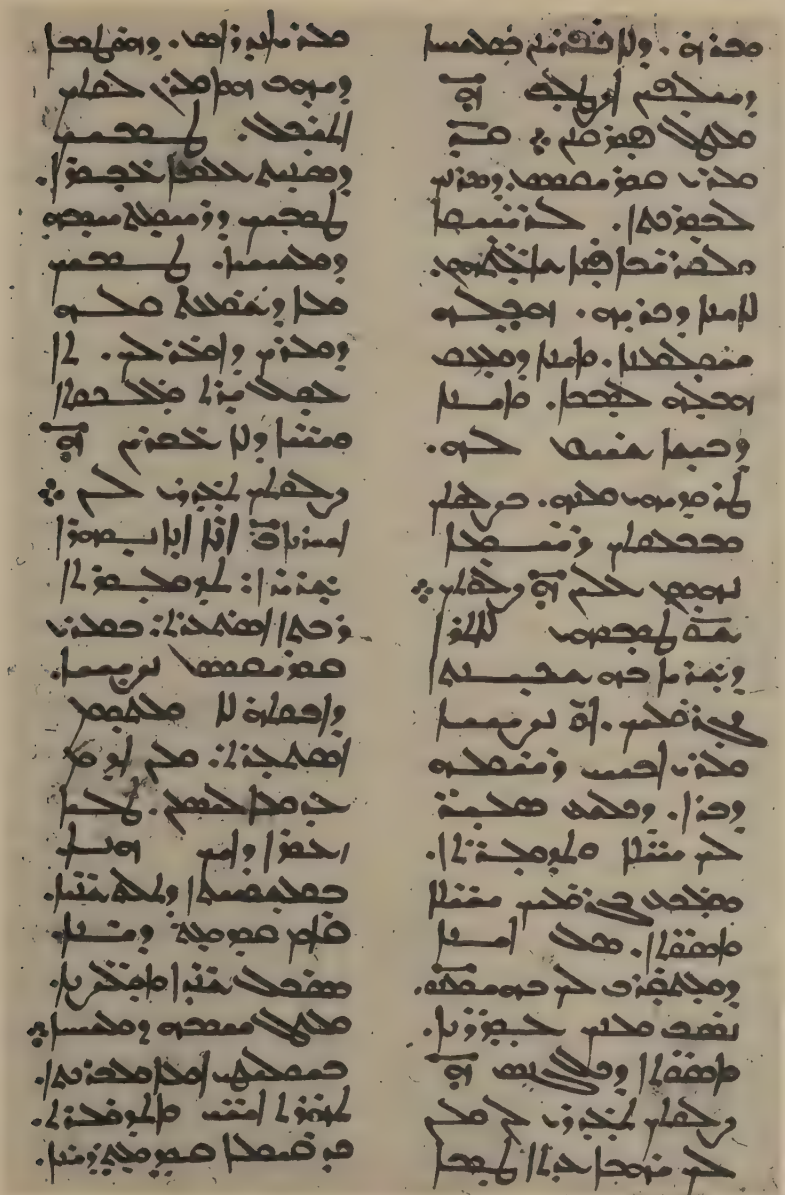
Offices for the Six Summer Months from Easter to the Eighth Sunday before Christmas according to the Jacobite Use; and A Book of Offices (a fragment).

Paper; 29.1 to 29.8 cm. × 18.7 to 19.5 cm.; 244 leaves; two columns; 25 and 26 lines to the column; columns and lines ruled with a blunt point; ink black; Serṭâ. The scribe's name was Mâr Ignatius, who was also called Noah. The manuscript was written in Beroea, i. e. Aleppo.

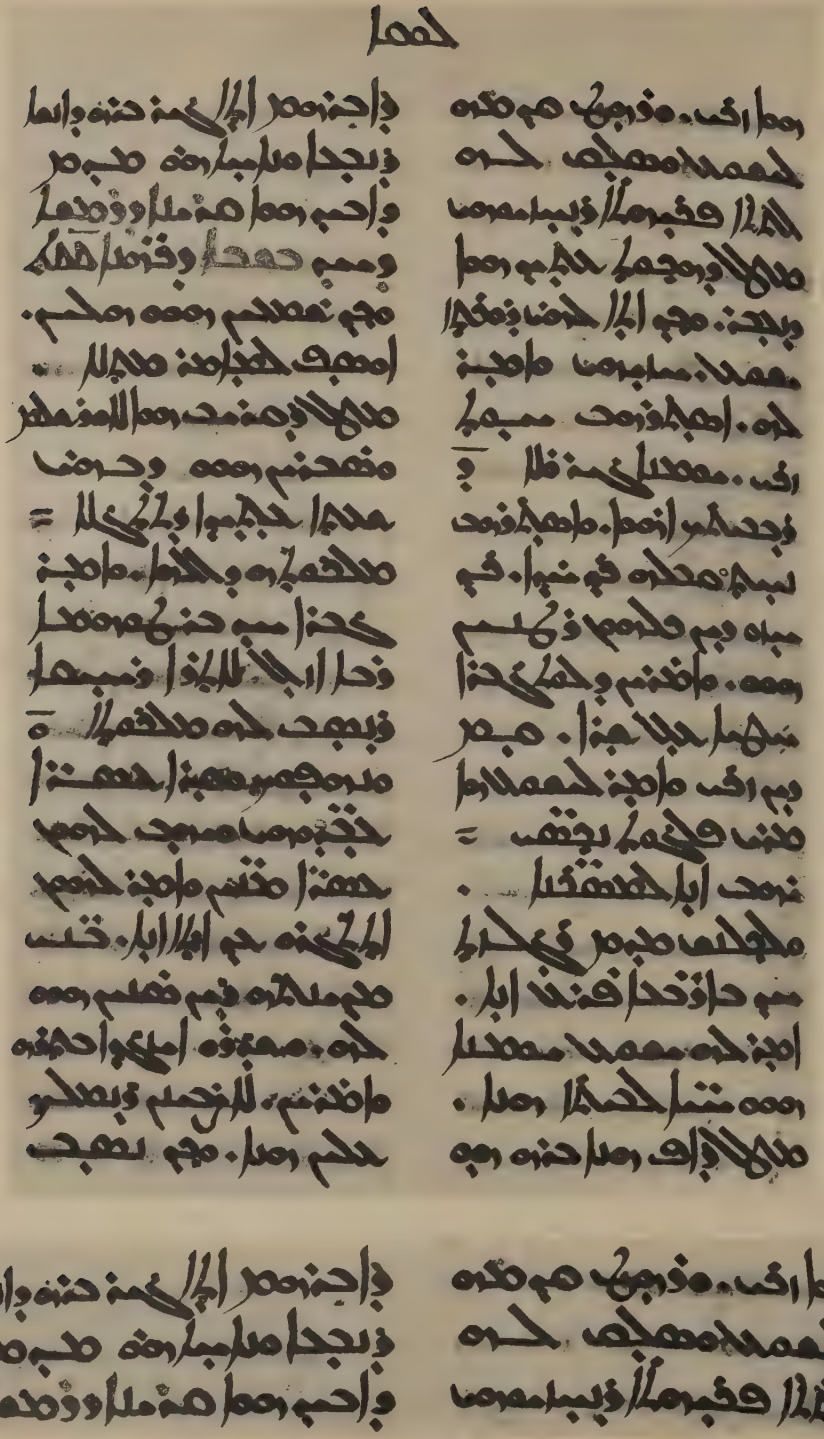
The passage reproduced in the plate is taken from an Order for the Martyr Cyriacus and His Mother Julitta. This order has apparently not been published.

[1] An. Graecorum 1815. The month and the day of the month are not given.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 196 ff. (No. 55).



Oxford, Bodleian Library
Marshall MS. 437, folio 157v.



Paris, Bibliothèque Nationale
Cod. Syr. 44, folio 124

PLATE CLIV

1521 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 44, fol. 124.[2]

The Four Gospels according to the Peshîṭṭâ Version.

Paper; 27.5 cm. × 20.8 to 21 cm.; 189 leaves; two columns;[3] 21 lines to the column; apparently no ruling; ink black; Serṭâ. The scribe's name was Elias bar Abraham; and he was connected with the Convent of St. Mary, which was called Qenûbîn, on Mount Lebanon. The manuscript was written in Rome.

The passage reproduced in the plate is Luke 19: 3-15.

[1] Îyâr, 1521 A. D. The day of the month is not given.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 15.

[3] The Latin Vulgate text is in the left-hand column of the first three pages of Matthew, the first two of Mark, the first five of Luke, and the first three of John.

PLATE CLV

1535 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 29, fol. 97.[2]

A Collection of Twenty-two Anaphoras according to the Maronite Use; [3] and the Order of the Mass according to the Maronite Use.

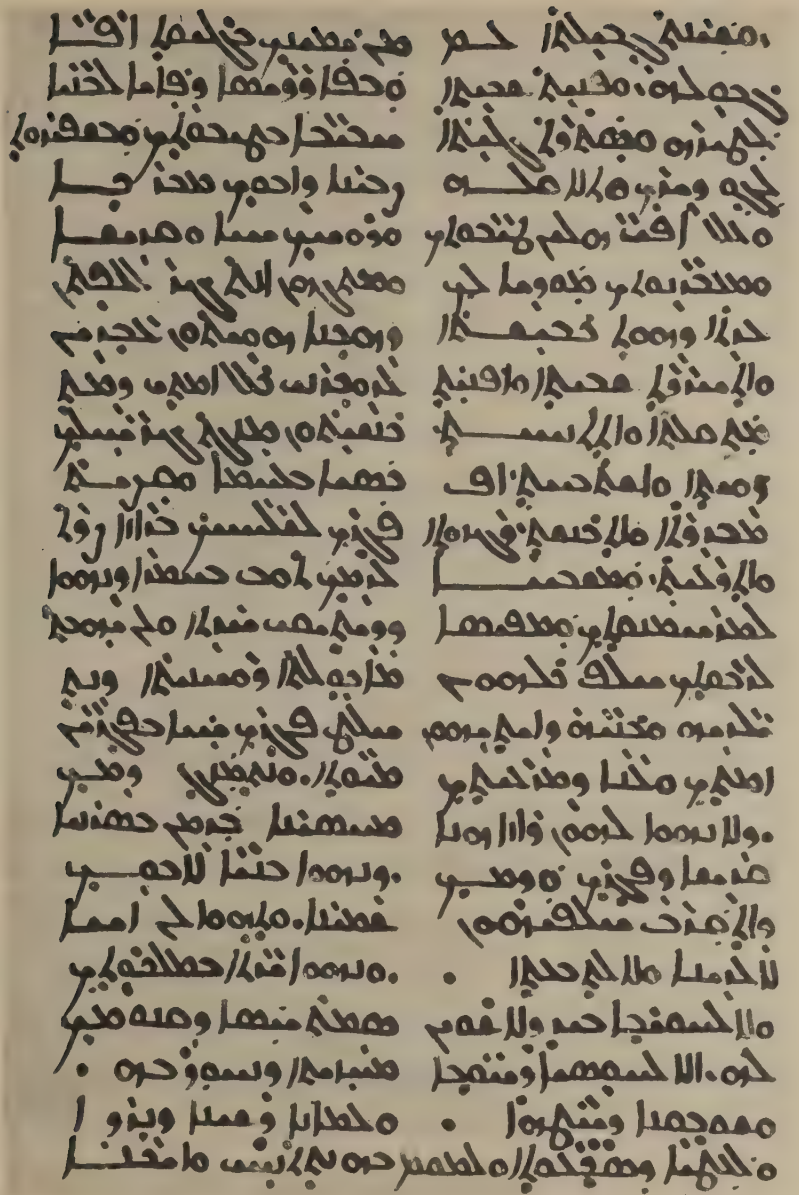
Paper; 26.5 to 27 cm. × 18.4 to 18.7 cm.; 136 leaves; two columns; 23 and 24 lines to the column; columns ruled with a blunt point; ink black; Serṭâ. The scribe was a priest named Yamîn bar هلاكم, and he was a native or resident of the village of Ḥeqal in Syria. The manuscript was written in the village of يحدم in Cyprus.

The passage reproduced in the plate is taken from an Anaphora of Mâr John, Patriarch of the Maronites, who was called Mâr Mârôn. This anaphora has been published in editions of the Maronite missal, e. g. in that which appeared at Beirût in 1908. The present writer, however, has not been able to consult any edition of the Maronite missal.

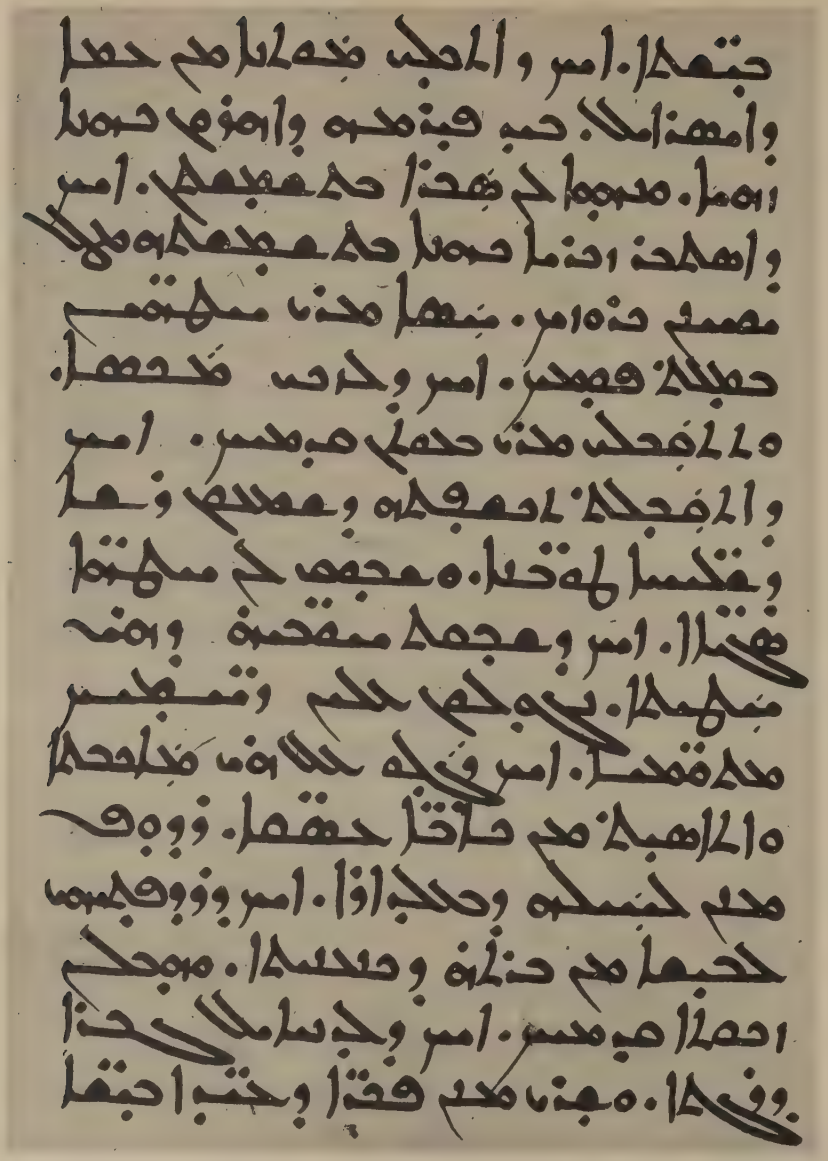
[1] Shebâṭ 19, An. Graecorum 1846. The manuscript is also dated 1536 A. D., but this is probably erroneous.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 225 ff.

[3] For the titles of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 225 ff.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 29, folio 97



Oxford, Bodleian Library
Pococke MS. 86, folio 64

PLATE CLVI

1555 A. D.[1]

Oxford, Bodleian Library, Pococke MS. 86, fol. 64.[2]

Jacobite Offices.[3]

Paper; 21.2 to 21.8 cm. × 15.8 to 16.1 cm.; 136 leaves;[4] one column; 17 and 18 lines to the page;[5] columns and lines ruled with a blunt point; ink black and brownish;[6] Serṭâ. The scribe was a bishop named Athanasius,[7] and the manuscript was written in the Convent of Mâr Elias "in the land of the Two Cities."[8]

The passage reproduced in the plate is taken from the Book of the Candlestick (حلاد الحصبلا). This office has apparently not been published.

[1] An. Graecorum 1866. The month and the day of the month are not given. In another colophon (fol. 97) the date is recorded as First Kânûn, An. Graecorum 1867. The day of the month is not given.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 253 ff. (No. 70). The rubrics, Gospels, Epistles, and notes throughout the codex are in Gershûnî.

[3] For a list of these see R. Payne Smith in *op. cit.*, cols. 253 ff.

[4] There were originally 146 leaves, but ten have been lost at the beginning of the codex.

[5] After fol. 104 some pages contain as many as 23 lines.

[6] Brownish ink appears after fol. 104.

[7] He wrote folia 1-104. After this point there is much writing by another hand.

[8] According to Dr. Payne Smith the region about Môṣul is meant. See R. Payne Smith in *op. cit.*, col. 256.

PLATE CLVII

1563 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 67, fol. 158v.[2]

A Jacobite Ferial Breviary (صلا حبرا); A Liber Diaconalis;[3] and Ephraem Syrus, Seblâthâ of the Madrâshê.

Paper; 27.2 to 27.6 cm. × 17.8 to 18.4 cm.; 170 leaves; two columns; 21 lines to the column; columns and lines ruled with a blunt point; ink black; Serṭâ. The scribe's name was Sabartâ (هحنبا).[4] The manuscript was written in the Church of St. Mary, but the name of the place where the church was is not given.

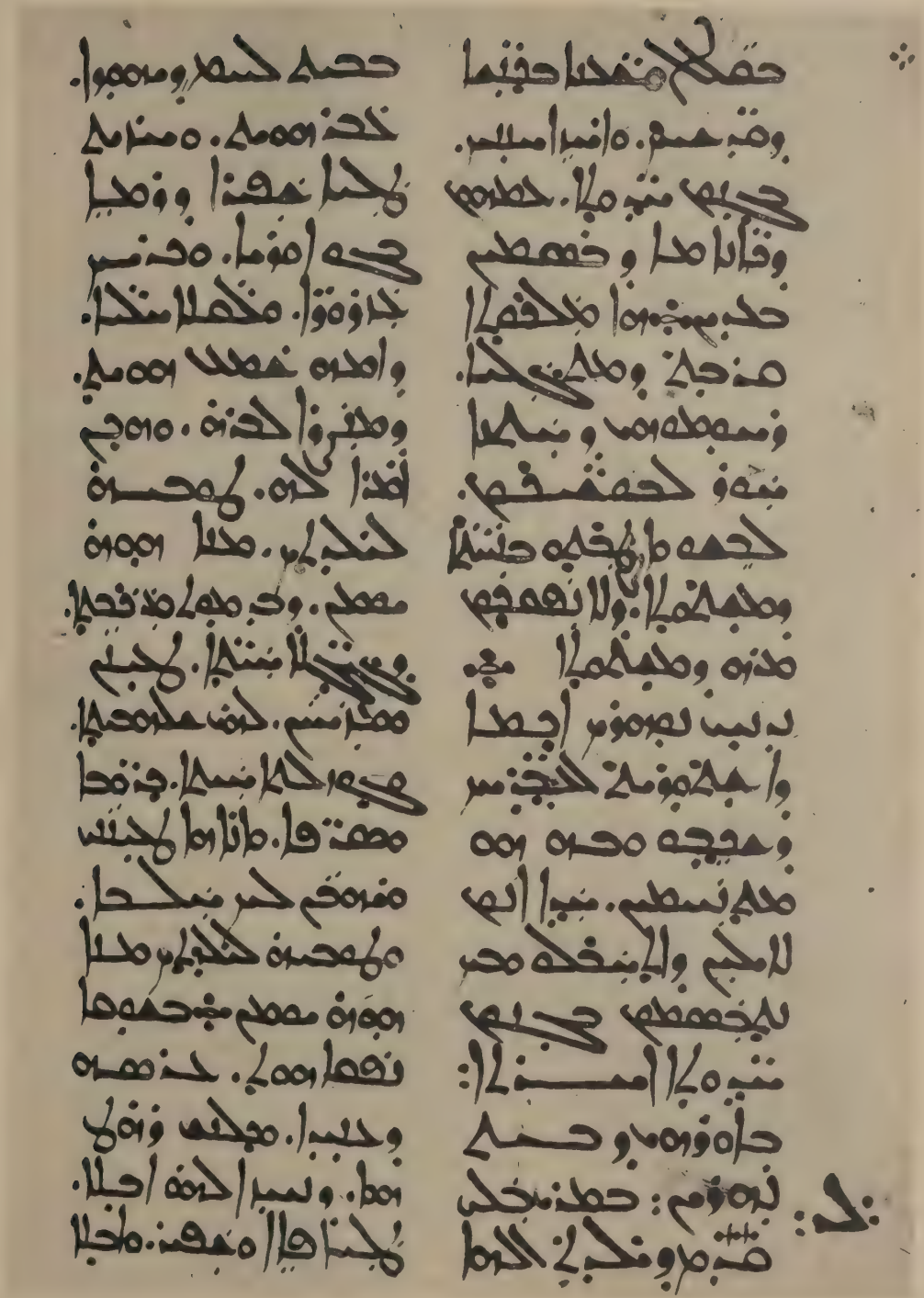
The passage reproduced in the plate is taken from the Seblâthâ of the Madrâshê of Ephraem, Nos. XXIX and XXX. These seblâthâ have apparently not been published.

[1] Second Teshrîn 26, An. Graecorum 1875.

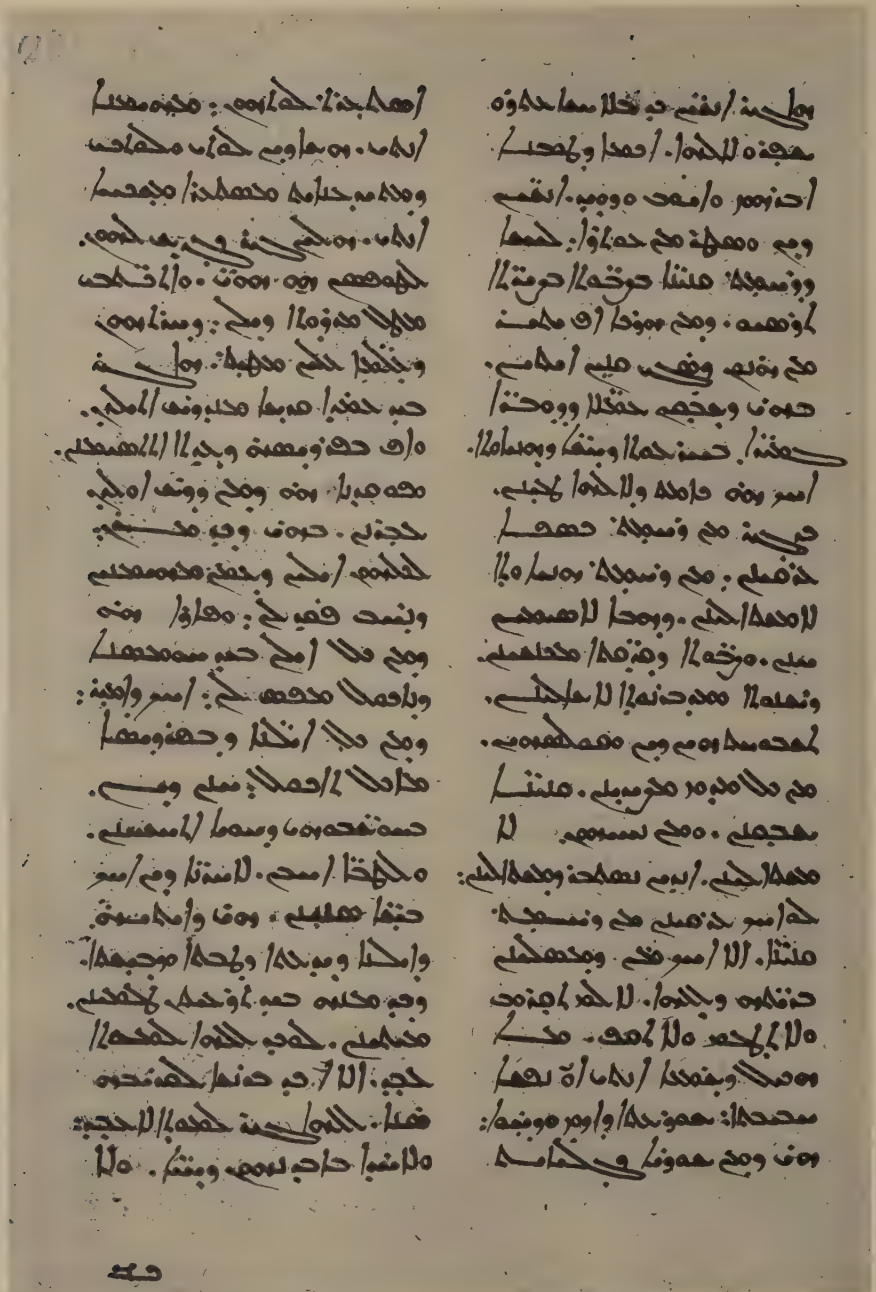
[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 371 ff. (Page 371 is wrongly numbered 374).

[3] For the Syriac title of this short work see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, p. 382.

[4] The manuscript is the work of three scribes. Folia 1-72v. (col. 1, line 17) were written by one hand and folia 72v. (col. 1, line 18)-120v. by another. Folia 122v.-169 were copied by Sabartâ, who wrote the colophon.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 67, folio 158v.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 121, folio 22

PLATE CLVIII

1575-1576 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 121, fol. 22.[2]

Mark the Monk, Eight Discourses; [3] Macarius of Egypt, An Exhortation to Those Who renounce the World; id., Two Discourses; [4] id., Eight Letters; [5] and Macarius of Alexandria, An Exhortation on the Life of Christians; id., A Discourse addressed to Those Who renounce the World; and id., Eight Letters.[6]

Paper; 21.6 to 21.9 cm. × 15.5 to 15.8 cm.; 119 leaves; two columns; 26 lines to the column; columns ruled with a blunt point; ink black; Serṭâ. The scribe's name was John, and the manuscript was written in the Convent of Mâr Behnâm and Sârâ His Sister and the Forty Martyrs His Fellows.

The passage reproduced in the plate is taken from a discourse of Mark the Monk entitled *Συμβουλία νοὸς πρὸς τὴν ἑαυτοῦ ψυχήν*. For the Greek text see Migne, *Patr. Gr.*, LXV, col. 1105.

[1] An. Graecorum 1887. The month and the day of the month are not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 126 ff.

[3] For the titles of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 126 ff.

[4] For the titles of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 128 f.

[5] For the addressees of two of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 129 f.

[6] On these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 130 f.

PLATE CLIX

1593-1594 A. D.[1]

Oxford, Bodleian Library, Marshall MS. 528, fol. 91.[2]

Jacob bar Shakkô,[3] Dialogues on Grammar, Rhetoric, and Poetry.

Paper; 15.5 to 15.8 cm. × 10.2 to 11 cm.; 205 leaves; one column; 19 and 20 lines to the page; columns and lines ruled with a blunt point; ink black; Serṭâ. The scribe's name was Sâhdâ bar John of Jerusalem, and he was a native or resident of the city of Gargar (ܓܓܪ).[4]

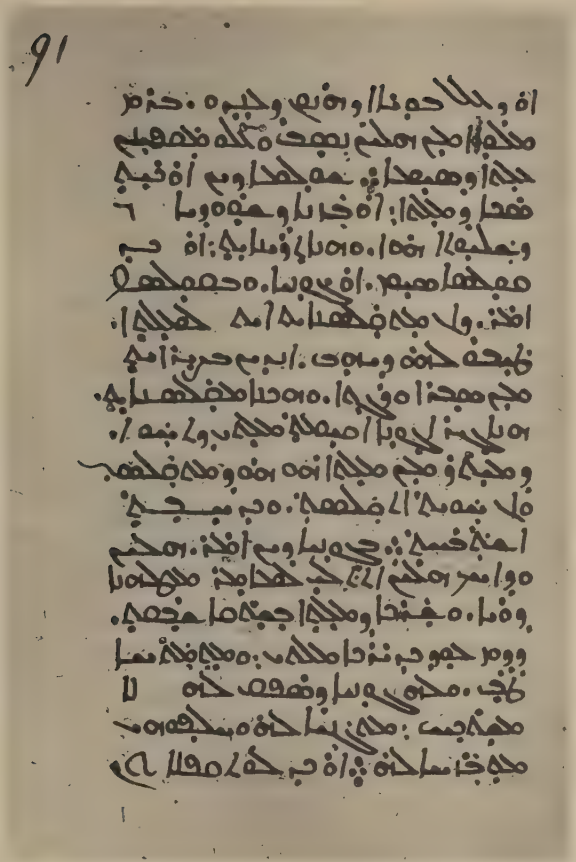
The passage reproduced in the plate is taken from Jacob's Dialogue on Rhetoric. This dialogue has apparently not been published.

[1] An. Graecorum 1905. The month and the day of the month are not given.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 642 ff. (No. 199).

[3] He was also called 'Îsâ bar Mark, and after he became bishop of the Convent of Mâr Matthew he was known as Severus.

[4] The name of the place where the manuscript was written is not given.



Oxford, Bodleian Library
Marshall MS. 528, folio 91

London, British Museum
Add. MS. 14460, folio 55

PLATE CLX

599-600 A. D.[1]

London, British Museum, Add. MS. 14460, fol. 55.[2]

The Four Gospels according to the Peshîṭtâ Version.

Vellum; 18.8 to 19 cm. × 12.3 to 12.6 cm.; 104 leaves; one column; 30 to 37 lines to the page; columns and top and bottom lines ruled with lead; ink brown; Nestorian. The manuscript was written in [ʾi]ʿdlḥ in the district of Bêth-Nûhadrâ.[3]

The passage reproduced in the plate is Luke 7: 19-34.

[1] An. Graecorum 911. The month and the day of the month are not given. The manuscript is also dated in the tenth year of Chosroes, i. e. Chosroes II, who reigned from 590 to 628 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 52 f. (No. LXXVI).

[3] The name of the scribe is not given.

PLATE CLXI

614-615 A. D.[1]

London, British Museum, Add. MS. 14471, fol. 70.[2]

The Four Gospels according to the Peshîṭṭâ Version.

Vellum; 21.4 to 21.7 cm. × 13.1 to 14.3 cm.; 108 leaves; one column: 28 to 38 lines to the page; columns and top lines ruled with lead; ink brown and black; Nestorian. The manuscript was written in Nisibis.[3]

The passage reproduced in the plate is Luke 11: 48-12: 10.

[1] The manuscript is dated in the twenty-fifth year of Chosroes, i. e. Chosroes II, who reigned from 590 to 628 A. D. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 53 f. (No. LXXVII).

[3] The name of the scribe is not given.

London, British Museum
Add. MS. 14471, folio 70

London, Library of A. Chester Beatty, Esq.
Cod. Syr. 1, folio 100v.

PLATE CLXII

719-720 A. D.[1]

London, Library of A. Chester Beatty, Esq., Cod. Syr. 1, fol. 100v.[2]

A Book of Nestorian Orders (ܟܬܒ ܚܘܩܠ).

Vellum; 42.2 to 43.8 cm. × 30.5 to 32.3 cm.; 164 leaves; two columns; 30 and 31 lines to the column; columns and lines ruled with lead; ink brown; Nestorian. The scribe's name was Stephen.[3]

Some of these orders may be published in the *Breviarium Chaldaicum* (Paris, 1886-1887). This breviary is not accessible to the present writer.

[1] An. Graecorum 1031. The month and the day of the month are not given.
[2] This codex has not been described more fully.
[3] The name of the place where the manuscript was written is not given.

PLATE CLXIII

767-768 A. D.[1]

London, British Museum, Add. MS. 7157, fol. 105.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 21.4 cm. × 15.2 to 15.4 cm.; 197 leaves; two columns; 35 to 39 lines to the column; columns and top lines ruled with lead; ink brown; Nestorian. The scribe's name was Sabar; [3] and the manuscript was written in the Convent of Rabban Mâr Sabar-Yêshû', i. e. Bêth-Qûqâ, near the river Zâbâ Rabbâ (ܪܒܝ ܙܒܐ) in the district of Adiabene.

The passage reproduced in the plate is Acts 5: 36-6: 9.

[1] An. Graecorum 1079. The month and the day of the month are not given.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 15 ff. (No. XIII); and W. Wright, *op. cit.*, Part III, p. 1203.

[3] This should probably be Sabar-Yêshû' (ܫܒܪ ܝܫܘܥ). See J. S. Assemani, *Bibliotheca Orientalis* (Rome, 1719-1728), III, p. 500.

London, British Museum
Add. MS. 7157, folio 105

London, British Museum
Add. MS. 14492, folio 88

PLATE CLXIV

861-862 A. D.[1]

London, British Museum, Add. MS. 14492, fol. 88.[2]

A Nestorian Lectionary of the Old and the New Testament according to the Peshîṭtâ Version (Part I).[3]

Vellum; 22 to 22.3 cm. × 17 to 17.7 cm.; 104 leaves; one column; 16 to 20 lines to the page; columns and top lines ruled with lead; ink brown and black; Nestorian. The scribe was a priest named Jacob bar John, and he was a native or resident of Balad in "the land of the East," i. e. northern Mesopotamia.[4]

The passage reproduced in the plate is Deuteronomy 14: 8-22.

[1] An. Graecorum 1173. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 178 f. (No. CCXLIII).

[3] Thirty-nine of the forty lessons are taken from the Old Testament.

[4] The name of the place where the manuscript was written is not given.

PLATE CLXV

894 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 342, fol. 101.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

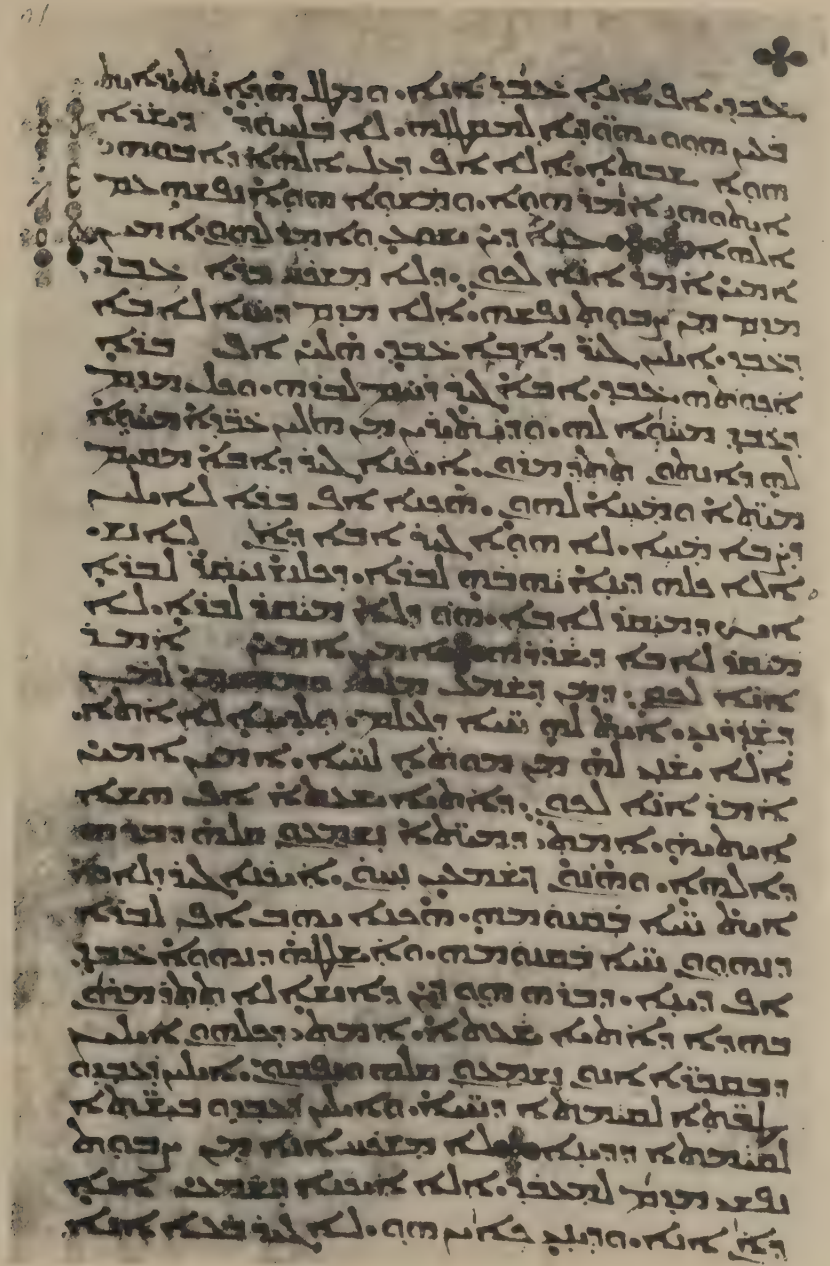
Vellum; 24.1 to 25 cm. × 16 to 17.2 cm.; 254 leaves;[3] one column; 30 to 35 lines to the page; apparently no ruling; ink brown and black; Nestorian. The scribe's name was Ṣalîbâ Zâkê, and the manuscript was written in the Convent of Rabban Joseph opposite Balad.

The passage reproduced in the plate is John 5: 17-30.

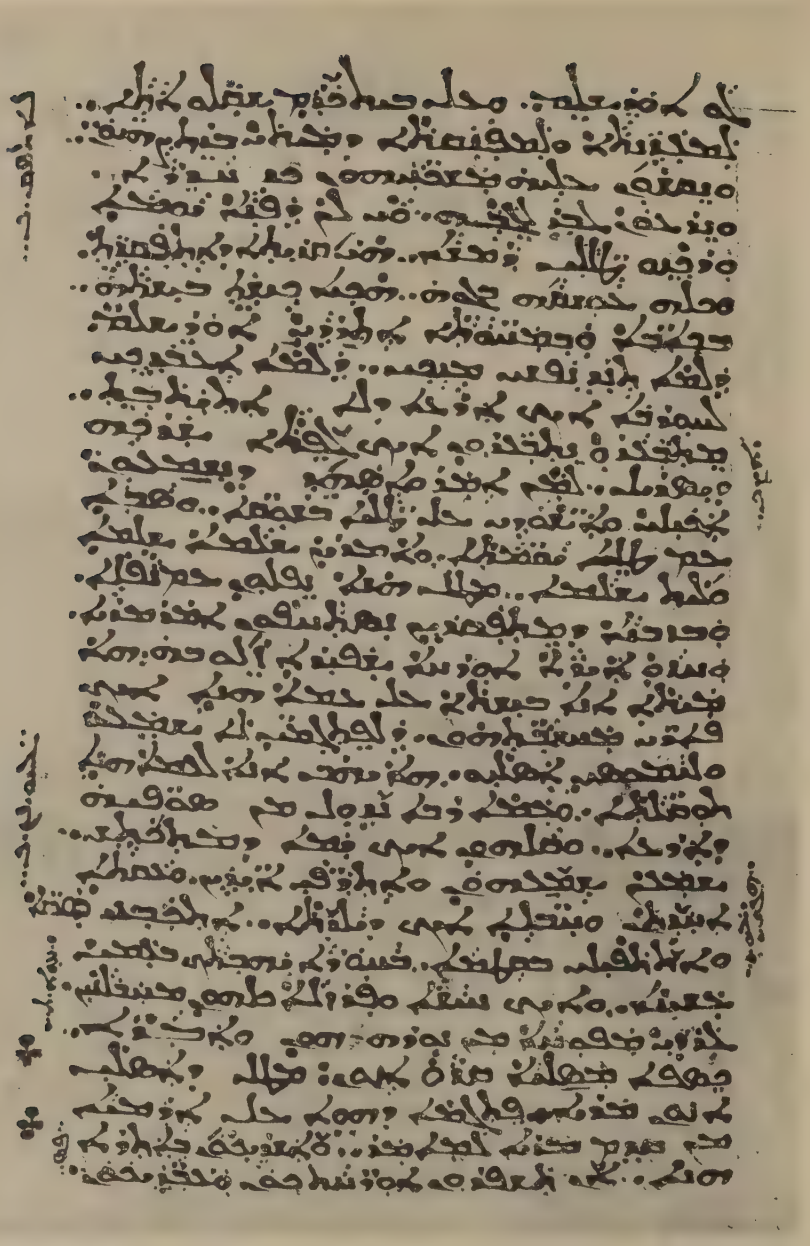
[1] An. Graecorum 1205. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 281, which began on March 13, 894 A. D., and ended on March 1, 895 A. D. Therefore the codex was finished between March 13 and September 30, 894 A. D.

[2] This codex is not included in the catalogue of Zotenberg (1874) or in the *Notice sur les manuscrits syriaques de la Bibliothèque Nationale* of J. B. Chabot (Paris, 1896), which is also published in the *Journal Asiatique*, Neuvième Série, VIII, pp. 234 ff. It was acquired by the Bibliothèque Nationale after 1896.

[3] Folia 1-10, 59-66, and 252-254 are of paper and the work of a later hand.



Paris, Bibliothèque Nationale
Cod. Syr. 342, folio 101



London, British Museum
Add. MS. 12138, folio 201

PLATE CLXVI

899 A. D.[1]

London, British Museum, Add. MS. 12138, fol. 201.[2]

The Book of the Collections of the Vowel Points and Readings in the Text of Scripture; [3] A Selection of Passages from the Scriptures to illustrate the Use of the Various Signs of Punctuation and Accentuation; On Various Letters of the Alphabet and Their Combinations; A Brief Explanation of Certain Critical Marks attached to Words in the Biblical Text; and The Traditions of the Masters of the Schools.

Vellum; 22.4 to 23.4 cm. × 15.1 to 16.3 cm.; 312 leaves; one column; 24 to 40 lines to the page; columns and top lines ruled with lead; ink black and brown; Nestorian. The scribe was a deacon named Bâbai, and the manuscript was written in Ḥarrân.

The passage reproduced in the plate is taken from the first of the above-mentioned works, being part of the section on Jeremiah and Lamentations. Jeremiah 6: 30-7: 1 is quoted, the Peshîṭtâ version being used. The work has apparently not been published.

[1] Nîsân, An. Graecorum 1210. The day of the month is not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 101 ff. (No. CLXI).

[3] This is "a sort of *Syriac Masora*, exhibiting all the more difficult words and sentences of the Biblical text, with the appropriate vowels and signs of punctuation, and accompanied by marginal notes, both critical and explanatory." See W. Wright, *op. cit.*, Part I, p. 101. It is an East-Syrian Mâsôrâh.

PLATE CLXVII

917-918 A. D.[1]

New Haven, Connecticut, Yale University Library, Cod. Z 107.31, fol. 118.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭtâ Version.

Vellum; 23.2 to 24.4 cm. × 15.8 to 17.4 cm.; 208 leaves;[3] one column; 31 to 35 lines to the page; columns and top and bottom lines ruled with lead; ink brown; Nestorian. The manuscript was written in the Convent of Mâr Elias on the Tigris.[4]

The passage reproduced in the plate is Acts 14: 25-15: 13.

[1] An. Graecorum 1229. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 305, which began on June 24, 917 A. D., and ended on June 13, 918 A. D. Therefore the codex was finished between October 1, 917, and June 13, 918 A. D.

[2] This codex has not been described more fully.

[3] There are also three partial leaves of paper.

[4] The name of the scribe is not given.

New Haven, Connecticut, Yale University Library
Cod. Z 107.31, folio 118

Newton Center, Massachusetts, Andover Newton Theological School
MS. ZE 607-1198, folio 81

PLATE CLXVIII

1198 A. D.[1]

Newton Center, Massachusetts, Andover Newton Theological School, MS. ZE 607-1198, fol. 81.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 25.8 to 26.6 cm. × 17.8 to 19.8 cm.; 269 leaves; one column; 28 to 31 lines to the page; columns and lines ruled with lead; ink black and brown; Nestorian. The scribe was a priest and monk, but his name is not given.[3]

The passage reproduced in the plate is Luke 12: 25-38.

[1] An. Graecorum 1510, the fourth Sunday in Advent. In the year 1198 the fourth Sunday in Advent fell on December 20. The manuscript is also dated An. Hegirae 595, which began on November 3, 1198 A. D., and ended on October 22, 1199 A. D.

[2] This codex has not been described more fully.

[3] The name of the place where the manuscript was written is not given.

PLATE CLXIX

1206-1207 A. D.[1]

London, British Museum, Egerton MS. 681, fol. 93.[2]

A Gospel Lectionary for the Sundays and Festivals of the Whole Year according to the Peshîṭtâ Version.

Paper; 27.6 to 31.8 cm. × 19.6 to 23.3 cm.; 186 leaves; two columns; 17 to 19 lines to the column; columns and lines ruled with lead; ink black and brown; Nestorian. The scribe's name was Daniel.[3]

The passages reproduced in the plate are John 18: 36 and 37, and Matthew 27: 12-14.

[1] An. Graecorum 1518. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 603. The Mohammedan year 603 began on August 8, 1206 A. D., and ended on July 27, 1207 A. D. Therefore the codex was finished between October 1, 1206, and July 27, 1207 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 190 ff. (No. CCXLVIII).

[3] The name of the place where the manuscript was written is not given.

London, British Museum
Egerton MS. 681, folio 93

Paris, Bibliothèque Nationale
Cod. Syr. 32, folio 107

PLATE CLXX

1217-1218 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 32, fol. 107.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Vellum; 27.7 cm. × 17 to 17.5 cm.; 261 leaves; one column; 27 to 32 lines to the page; columns and lines ruled with brown ink; ink black; Nestorian. The scribe's name was Faraj (ܦܪܚ), and he was a native or resident of ܩܘܛܪܐ. The manuscript was written in the Convent of Mâr Gabrûnâ.

The passage reproduced in the plate is John 7: 36-52.

[1] An. Graecorum 1529. The month and the day of the month are not given. The manuscript is also dated ܫܢܬ ܟܕ ܠܗܓܪܐ. If Zotenberg is right in supplying ܬ after ܟ, the date will be An. Hegirae 614. The year 614 began on April 10, 1217 A. D., and ended on March 29, 1218 A. D. Then the codex will have been finished between October 1, 1217, and March 29, 1218 A. D. On the other hand if ܡ is supplied after ܟ, the date will be An. Hegirae 615. The year 615 began on March 30, 1218 A. D., and ended on March 18, 1219 A. D. In that case the manuscript will have been finished between March 30 and September 30, 1218 A. D. However, the Mohammedan date is so uncertain that it cannot be used in determining the date of the codex.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, p. 13.

PLATE CLXXI

1218 A. D.[1]

London, Library of A. Chester Beatty, Esq., Cod. Syr. 4, fol. 53.[2]

A Lectionary of the Gospels according to the Peshîṭṭâ Version.

Vellum; 39 to 39.7 cm. × 29.5 to 31.2 cm.; 146 leaves; two columns; 18 and 19 lines to the column; columns and lines ruled with lead; ink black; Nestorian. The manuscript was written in the Convent of Mâr Jacob of Bêth-ʿÂbê.[3]

The passage reproduced in the plate is John 5: 41-47.

[1] An. Graecorum 1529. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 615, which began on March 30, 1218 A. D., and ended on March 18, 1219 A. D. Therefore the codex was finished between March 30 and September 30, 1218 A. D.

[2] This codex has not been described more fully.

[3] The name of the scribe is not given.

London, Library of A. Chester Beatty, Esq.
Cod. Syr. 4, folio 53

London, British Museum
Add. MS. 17922, folio 104

PLATE CLXXII

1222-1223 A. D.[1]

London, British Museum, Add. MS. 17922, fol. 104.[2]

The Four Gospels according to the Peshîṭtâ Version.

Vellum; 19.8 to 20 cm. × 13.3 to 13.6 cm.; 196 leaves; one column; 22 to 27 lines to the page; columns and lines ruled with lead; ink black and brown; Nestorian. The scribe's name was Moses.[3]

The passage reproduced in the plate is Luke 5: 34-6: 2.

[1] An. Graecorum 1534. The month and the day of the month are not given. The manuscript is also dated An. Hegirae 619, which began on February 15, 1222 A. D., and ended on February 3, 1223 A. D. Therefore the codex was finished between October 1, 1222, and February 3, 1223 A. D.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, p. 60 (No. LXXXIV).

[3] The name of the convent in which the manuscript was written has been erased.

PLATE CLXXIII

1259-1260 A. D.[1]

Berlin, Preussische Staatsbibliothek, Cod. Syr. 88 (Petermann I, 9), fol. 34.[2]

Works on Philosophy, Grammar, and Theology; and Prayers for the Dead.[3]

Paper; 26.5 cm. × 17.5 cm.; 238 leaves; one column; [4] 27 to 31 lines to the page; [5] columns and top and bottom lines ruled with lead; ink blackish; Nestorian.[6]

The passage reproduced in the plate is taken from Porphyry's Εἰσαγωγή.[7] For the Greek text see A. Busse, *Porphyrii Isagoge et in Aristotelis Categorias Commentarium* in *Commentaria in Aristotelem Graeca* (Berlin, 1882-1909), IV, Pars I, pp. 18 f.

[1] An. Graecorum 1571. The month and the day of the month are not given.

[2] For a description of this codex see E. Sachau, *op. cit.*, I, pp. 321 ff.

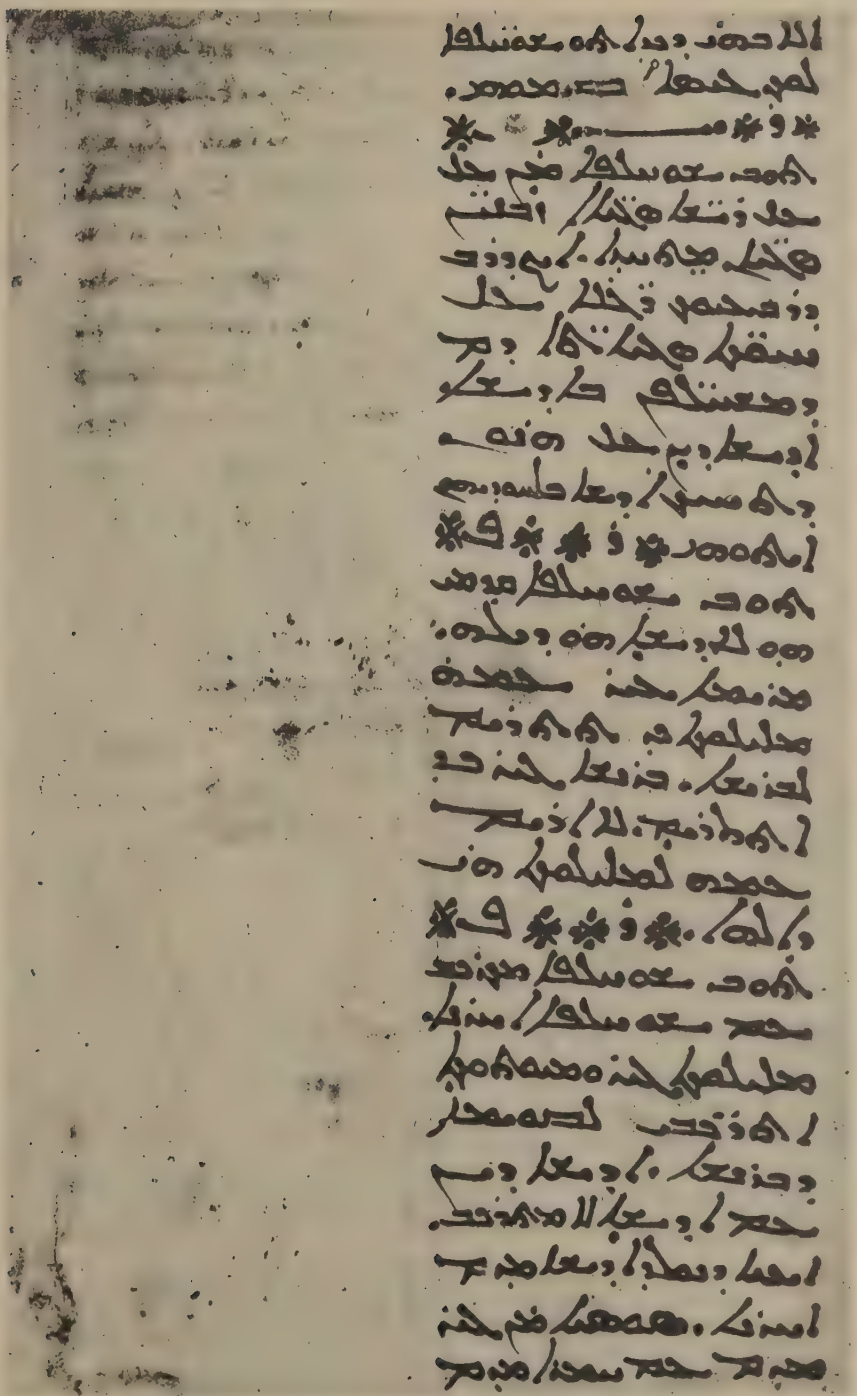
[3] For the titles of these works see E. Sachau, *op. cit.*, I, pp. 322 ff. Some of them are in Arabic.

[4] Folia 8-36 have two columns.

[5] Professor Sachau says: "Die Zahl der Zeilen sehr verschieden." See E. Sachau, *op. cit.*, I, p. 335.

[6] The name of the scribe and that of the place where the manuscript was written are not given.

[7] The Εἰσαγωγή of Porphyry was probably translated into Syriac by Sergius of Râs-'ain, who died in 536 A. D. On Sergius (Sargîs) see A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 167 ff.



Berlin, Preussische Staatsbibliothek
Cod. Syr. 88 (Petermann I, 9), folio 34

London, British Museum
Add. MS. 7173, folio 119

PLATE CLXXIV

1288-1289 A. D.[1]

London, British Museum, Add. MS. 7173, fol. 119.[2]

A Lectionary of the Gospels according to the Peshîṭtâ Version.

Vellum; 31.6 to 33.8 cm. × 23.2 to 24.7 cm.; 131 leaves; two columns; 21 and 22 lines to the column; columns and lines ruled with a blunt point; ink black and brownish; Nestorian. The manuscript seems to have been written in a place called ܩܕܫܝܩ.[3]

The passage reproduced in the plate is Matthew 5: 7-16.

[1] The date is given as ܫܢܬ ܐܠܦ ܘܬܫܥ ܡܐܐ ܘܫܒܥ ܫܢܝܢ, by which the year 1600 of the Seleucid era must be meant. See W. Wright, *op. cit.*, Part III, p. 1204 The month and the day of the month are not given.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 48 ff. (No. XXIX).

[3] The name of the scribe has been erased, but he was connected with the Convent of Bêth-ʿÂbê near ܒܝܬ ܐܒܐ.

PLATE CLXXV

1301 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 22, fol. 55v.[2]

A Lectionary of the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Paper; 33.5 to 33.7 cm. × 24.2 to 24.6 cm.; 94 leaves; two columns; 22 lines to the column; columns ruled with a blunt point; ink black; Nestorian. The scribe was a deacon named Zechariah bar Joseph, and he was a native or resident of the city of عنجلا. The manuscript was written in عنجلا, in Malabar, India.

The passage reproduced in the plate is Colossians 1: 6-16.

[1] Ḥazîrân, An. Graecorum 1612. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 174 ff.

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 22, folio 55v.

Jerusalem, Greek Patriarchal Library
Cod. Syr. 10, folio 161

PLATE CLXXVI

1380 A. D.[1]

Jerusalem, Greek Patriarchal Library, Cod. Syr. 10, fol. 161.[2]

Îshô'dâdh, An Explanation of Difficult Passages in the Holy Scriptures. Paper; 26.4 to 26.8 cm. × 15.8 to 16.9 cm.; 428 leaves; one column; 31 lines to the page; lines ruled with lead; ink black; Nestorian.[3]

The passage reproduced in the plate is taken from Îshô'dâdh's commentary on Judges 4: 11 ff. This work has apparently not been published.

[1] Âb 16, An. Graecorum 1691.

[2] For a description of this codex see J. B. Chabot, *Notice sur les manuscrits syriaques conservés dans la Bibliothèque du Patriarcat Grec Orthodoxe de Jérusalem* (Paris, 1894), p. 18 (which is also published in the *Journal Asiatique*, Neuvième Série, III, p. 105); and K. M. Koikylides, Κατάλογος Συνοπτικὸς τῶν ἐν τῇ Βιβλιοθήκῃ τοῦ Ἱεροῦ Κοινοῦ τοῦ Παναγίου Τάφου ἀποκειμένων Συριακῶν Χειρογράφων (Berlin, 1898), pp. 11 f.

[3] The name of the scribe and that of the place where the manuscript was written are not given.

PLATE CLXXVII

1477 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 186, fol. 22.[2]

Gregory bar Hebraeus, A Metrical Discourse arranged in Distichs on Divine Things and on the Perfection of the Life of Wise Ascetics (ܡܐܡܪܐ ܕܪܘܫܡܐ); [3] id., Another Poem; [4] Gabriel of Môṣul, A Poem on God, the Creation of the World, the Incarnation, etc. (ܚܘܫܒܐ); Kamîs bar Qardâḥê, Sixty-five Poems on Various Religious and Theological Subjects (ܚܟܡܬܐ); [5] id., Short Poems (ܠܐܘܙܐ); [6] id., Festal Canticles (ܫܒܚܬܐ); [7] and Rabban Isaac, A Short Poem (ܠܐܘܙܐ).[8]

Paper; 17.8 to 18 cm. × 12.9 to 13.3 cm.; 248 leaves; one column; 20 lines to the page; apparently no ruling; ink black; Nestorian. The scribe was a priest named ʿÎsâ bar Isaac, and he was a native or resident of the village of Tellâ (ܬܠܐ). The manuscript was written in the village of ܒܢܣܠ in the diocese of Môṣul.

The passage reproduced in the plate is taken from Gregory's Metrical Discourse on Divine Things and on the Perfection of the Life of Wise Ascetics. This poem has apparently not been published.[9]

[1] Second Teshrîn 29, An. Graecorum 1789.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 401 ff.

[3] Each alternate distich was written by Kamîs bar Qardâḥê.

[4] For the beginning of this short poem see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 401.

[5] For the subjects of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, pp. 401 ff.

[6] For the classes of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 403.

[7] For the subjects of these see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 403.

[8] For the beginning of this poem see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus III, p. 403.

[9] It is not included in A. Scebabi's *Gregorii bar-Hebraei Carmina* (Rome, 1877).

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 186, folio 22

London, British Museum
Add. MS. 7177 (foll. 16-334), folio 187

PLATE CLXXVIII

1484 A. D.[1]

London, British Museum, Add. MS. 7177, fol. 187.[2]

Orders and Canons for the Whole Year (ܟܬܒ ܣܕܪ ܬܫܡܫܬ ܒܫܢܬܐ ܫܠܡܬܐ); and A Collection of Qâlê (ܟܬܒ ܩܠܐ ܕܥܠ ܙܒܢ ܫܢܬܐ).

Paper; 26.2 to 26.8 cm. × 16.9 to 17.6 cm.; 358 leaves;[3] one column; 27 to 29 lines to the page; apparently no ruling; ink black and brownish; Nestorian. The scribe was an archdeacon named Yêshû', and the manuscript was written in Môṣul.

The passage reproduced in the plate is taken from Orders and Canons for the Whole Year. Most of these liturgical texts are published in the *Breviarium Chaldaicum* (Paris, 1886-1887). See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 198, note 9. This breviary is not accessible to the present writer.

[1] On the seventh Sunday after Pentecost (ܫܒܥܐ ܕܫܒܥܝܢ), An. Graecorum 1795 The month and the day of the month are not given. The manuscript is also dated An. Hegirae 889, which began on January 30, 1484 A. D., and ended on January 17, 1485 A. D. The date is on fol. 319v.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 55 f. (No. XXXIII).

[3] A number of leaves have been supplied by a later hand.

PLATE CLXXIX

1498 A. D.[1]

London, British Museum, Add. MS. 7174, fol. 20.[2]

A Lectionary of the Gospels according to the Peshîṭṭâ Version.

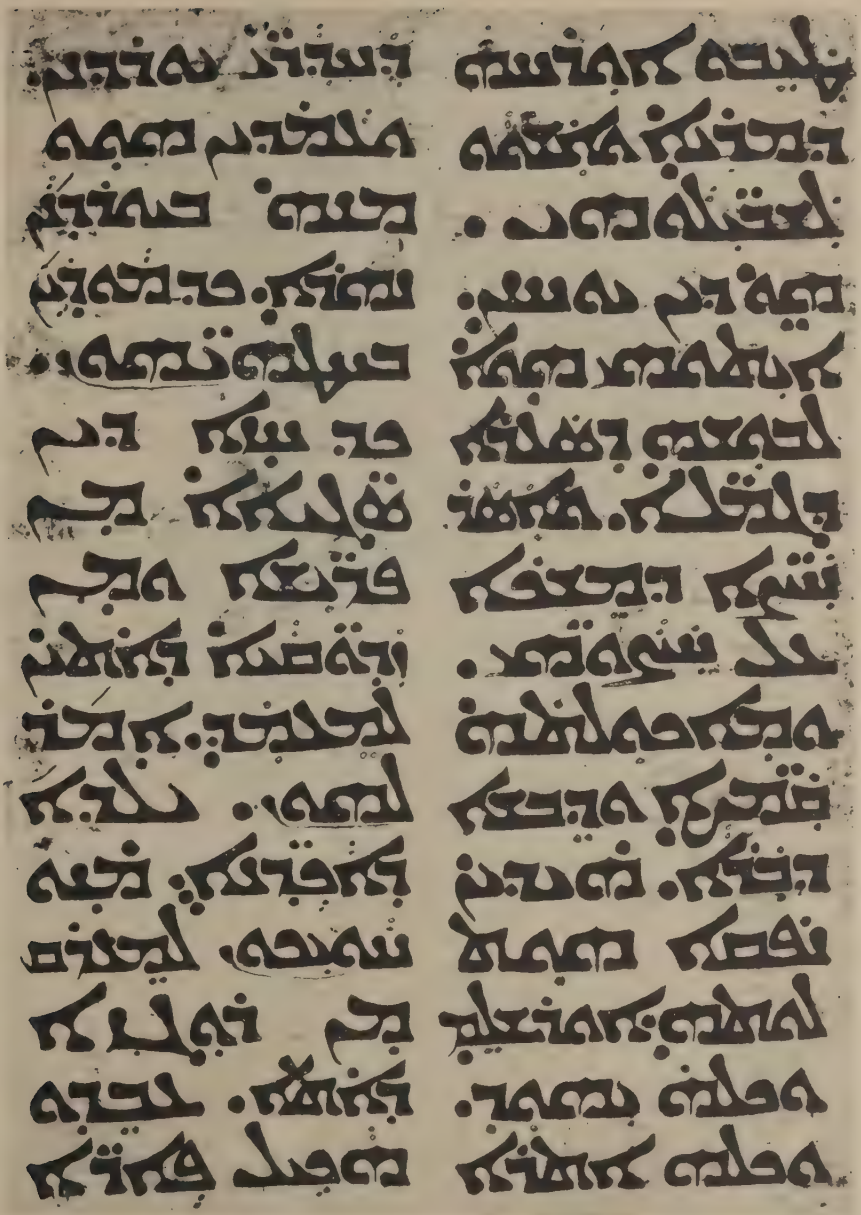
Paper; 43.3 to 43.7 cm. × 34.4 to 35.1 cm.;[3] 219 leaves; two columns; 16 lines to the column; columns and lines ruled with a blunt point; ink black; Nestorian; miniatures. The scribe was a priest named Elias 'Alâ 'd-Dîn (ܐܠܝܐ ܥܠܐ ܕܝܢ) bar Saiphâyâ (ܒܪ ܣܝܦܐ), and he was a native or resident of Môṣul. The manuscript was written in Môṣul.

The passage reproduced in the plate is Matthew 3: 3-8.

[1] First Teshrîn 2, An. Graecorum 1810.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 51 ff. (No. XXX).

[3] The leaves have been restored at the top and bottom and on both sides.



London, British Museum
Add. MS. 7174, folio 20

Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 17, folio 94

PLATE CLXXX

1510 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 17, fol. 94.[2]

The Four Gospels, Acts, James, 1 Peter, 1 John, and the Pauline Epistles (including Hebrews) according to the Peshîṭṭâ Version.

Paper; 15 cm. × 10 to 10.4 cm.; 478 leaves; one column; 20 to 23 lines to the page; apparently no ruling; ink black; Nestorian. The scribe's name was Jacob, and he was bishop of India. The manuscript was written in the Church of Mâr Thomas in the city of عبيلا, which was called ملوبيلحوز, in Malabar, India.

The passage reproduced in the plate is Mark 12: 16-25.

[1] Âdar 6, An. Graecorum 1821.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 61 ff.

PLATE CLXXXI

1544-1545 A. D.[1]

London, British Museum, Add. MS. 7178, fol. 203.[2]

Treasuries of Feasts and Commemorations for the Whole Year (ܟܢܫܐ ܕܥܕܢܐ ܕܫܢܬܐ ܟܠܗ).

Paper; 31.5 cm. × 21 cm.; 465 leaves; one column; 29 lines to the page; columns and lines ruled with a blunt point; ink black; Nestorian. The scribe was a priest named ʿAṭîyeh (ܥܛܝܐ) ibn Faraj (ܦܪܓ),[3] and the manuscript was written in the city of Gâzartâ near Mount ܓܙܐ and Mount ܛܘܪܐ on the bank of the Tigris.

Most of these liturgical texts are published in the *Breviarium Chaldaicum* (Paris, 1886-1887). See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 198, note 9. This breviary is not accessible to the present writer.

[1] An. Graecorum 1856. The month and the day of the month are not given.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 56 f. (No. XXXIV).

[3] Rosen and Forshall are wrong in saying that the codex was copied "a quodam Hormizda, diacono." See F. Rosen and J. Forshall, *op. cit.*, Pars I, p. 56, col. 1. He wrote a note at the beginning of the manuscript in which he relates that at the sacking of a certain monastery the codex was carried off, taken to Môṣul, and later recovered.

ﻓﻠﻴﺲ ﺍﺻﻞ. ﺑﺪﺍﻱ ﻣﺨﻠﻮﻕ ﺍﻭ ﻫﻴﭻ ﻧﻴﺴﺖ ﻛﻪ ﻧﻴﺴﺖ
ﺩﺭ ﻫﺴﺖ. ﺍﻭﺳﺖ ﻛﻪ ﻫﺴﺖ ﻛﺮﺩ ﻭ ﻫﺴﺖ ﻛﻨﻨﺪﻩ ﻫﺴﺘﻲ
ﻫﻤﻪ ﻫﺴﺘﻲ ﻫﺎ ﺍﺯ ﻫﺴﺘﻲ ﺍﻭ ﻫﺴﺖ ﺷﺪﻩ ﺍﻧﺪ.

London, British Museum
Add. MS. 7178, folio 203

London, British Museum
Add. MS. 7175, folio 77

PLATE CLXXXII

1574 A. D.[1]

London, British Museum, Add. MS. 7175, fol. 77.[2]

A Lectionary of the Gospels according to the Peshîṭtâ Version.

Paper; 29.7 cm. × 20.1 cm.; 136 leaves; two columns; 20 lines to the column; columns and lines ruled with a blunt point; ink black; Nestorian. The scribe was a priest whose father's name was Simeon, and he was a native or resident of the village of Barbaitâ. The manuscript was written in the village of Barbaitâ, on the hill of ܛܝܪܐ ܕܒܪ, or ܒܝܕ ܥܪܙ, in the region of Gâzartâ de-Bêth-Zabdai.

The passages reproduced in the plate are Luke 23: 54-56 and Matthew 27: 62-66.

[1] Îlûl 11, An. Graecorum 1885.

[2] For a description of this codex see F. Rosen and J. Forshall, *op. cit.*, Pars I, pp. 53 f. (No. XXXI).

PLATE CLXXXIII

1586 A. D.[1]

Cambridge, University Library, Add. MS. 1975, fol. 12.[2]

A Lectionary of the Gospels for the Sundays, Festivals, and Commemorations of the Whole Year according to the Peshîṭtâ Version.[3]

Paper; 37.5 cm. × 27.8 to 29.3 cm.; 126 leaves; two columns; 20 and 21 lines to the column; columns and lines ruled with a blunt point; ink black; Nestorian. The scribe was a priest named Joseph bar David, and he was a native or resident of the village of Manṣûrîyeh, or el-Manṣûrîyeh, on the Tigris, near the Convents of Mâr Aḥâ and Mâr John. The manuscript was written in the village of ܡܫܟܐ, at the foot of Mount ܛܝܪܐ, near the fortress of ܒܙܒܕܐ.

The passage reproduced in the plate is Luke 2: 21-32.

[1] Âb 10, An. Graecorum 1897.

[2] For a description of this codex see W. Wright, *A Catalogue of the Syriac Manuscripts preserved in the Library of the University of Cambridge* (Cambridge, 1901), I, pp. 58 ff.

[3] The lectionary follows the use of the Church of Môṣul.

Cambridge, University Library
Add. MS. 1975, folio 12

London, British Museum
Add. MS. 14489, folio 72

PLATE CLXXXIV

1045 A. D.[1]

London, British Museum, Add. MS. 14489, fol. 72.[2]

A Lectionary (ܣܗܕܪܐ) of the Gospels arranged according to the Melkite Use; A Calendar of Saints' Days for the Year; and Select Lessons for Particular Occasions.

Vellum; 27.2 to 27.5 cm. × 20.5 to 21.2 cm.; 187 leaves; two columns; 18 to 24 lines to the column; columns and top and bottom lines ruled with a blunt point; ink brown; Melkite. The scribe was a priest named John, and he was a native or resident of Dûqsâ (ܕܘܩܣܐ). The manuscript was written in the Convent or Laura of Mâr Elias on the Black Mountain, which was called the Boar's Head, near Antioch.[3]

The passages reproduced in the plate are Luke 15: 32; and 21: 8, 9, 25-27, and 33-35. They are taken from the Peshîṭtâ version.

[1] First Kânûn 6, An. Graecorum 1357.

[2] For a description of this codex see W. Wright, *Catalogue of the Syriac Manuscripts in the British Museum* (London, 1870-1872), Part I, pp. 200 ff. (No. CCLI).

[3] This monastery was also known as the Convent of Elias the Prophet and the Convent of Mâr Panṭeleêmôn.

PLATE CLXXXV

1208 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 78, fol. 166.[2]

A Menaeon for the Month of Second Teshrîn.

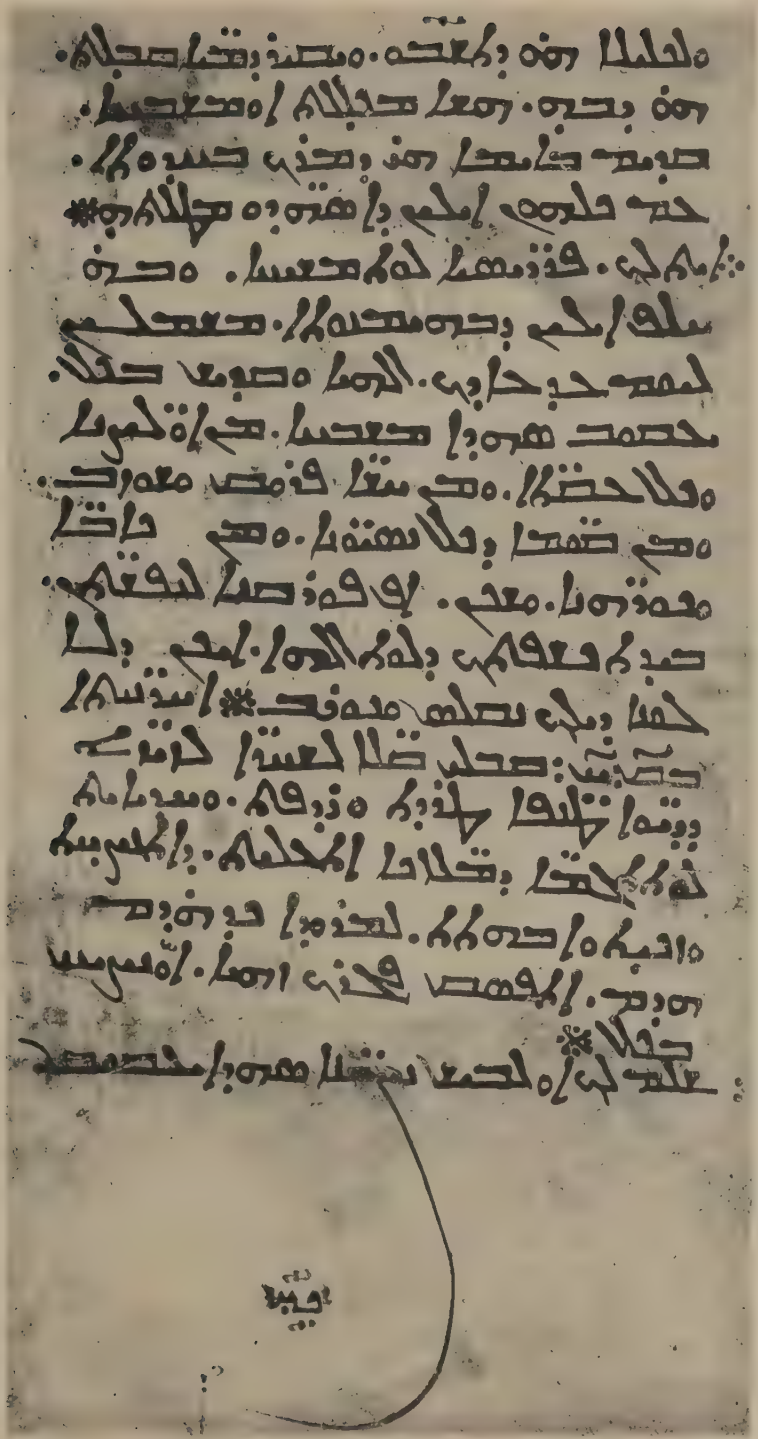
Paper; 24.7 to 25.6 cm. × 15.6 to 16.3 cm.;[3] 199 leaves; one column; 18 to 22 lines to the page; apparently no ruling; ink black and brown; Melkite. The scribe was a monk and priest named John bar Joseph. The manuscript was written in the Convent of Mâr Christopher, which was in زيلا.

The passage reproduced in the plate is taken from the Coronation of the Martyr Jacob Who was cut in Pieces and the Commemoration of Palladius (27th of Second Teshrîn). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

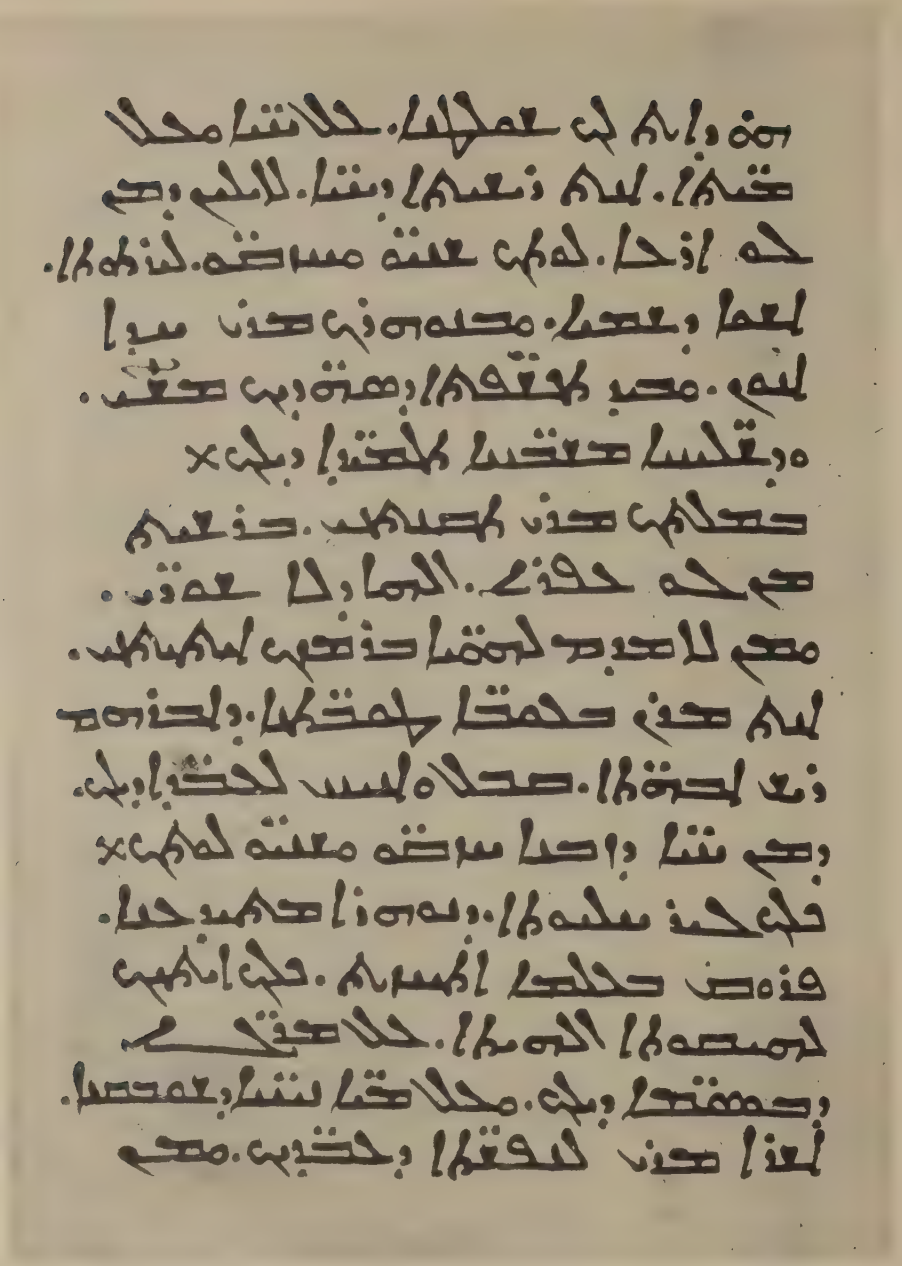
[1] First Teshrîn 22, An. Graecorum 1520. The manuscript is also dated An. Adae 6714 and An. Hegirae 604. The year of Adam 6714 began on September 1, 1205 A. D., and ended on August 31, 1206 A. D. The Mohammedan year 604 began on July 28, 1207 A. D., and ended on July 15, 1208 A. D. The dating according to the Seleucid year is more likely to be right than either of the others.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 443 ff.

[3] The leaves have been framed in white paper, and they are at present 31.2 cm. in height and 21 cm. in width.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 78, folio 166



London, British Museum
Add. MS. 21031, folio 63

PLATE CLXXXVI

1213 A. D.[1]

London, British Museum, Add. MS. 21031, fol. 63.[2]

An Octoëchus for the Ferial Days according to the Melkite Use.

Paper; 24.9 to 25.3 cm. × 16.5 to 17.7 cm.; 324 leaves; one column; 14 to 24 lines to the page; columns and top and bottom lines ruled with a blunt point; ink brown and black; Melkite. The scribe's name was Joseph bar 'Antar.[3]

The passage reproduced in the plate is taken from the Second Tone. It has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 337 f.

[1] Shebâṭ 9, An. Graecorum 1524.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 327 f. (No. CCCCXVIII).

[3] The name of the village in which the manuscript was written has been erased, and that of Ma'lûlâ (معلولا) has been substituted for it. The erased name began with ر.

PLATE CLXXXVII

1222 A. D.[1]

London, British Museum, Add. MS. 14711, fol. 74.[2]

Select Offices for Various Occasions according to the Melkite Use.

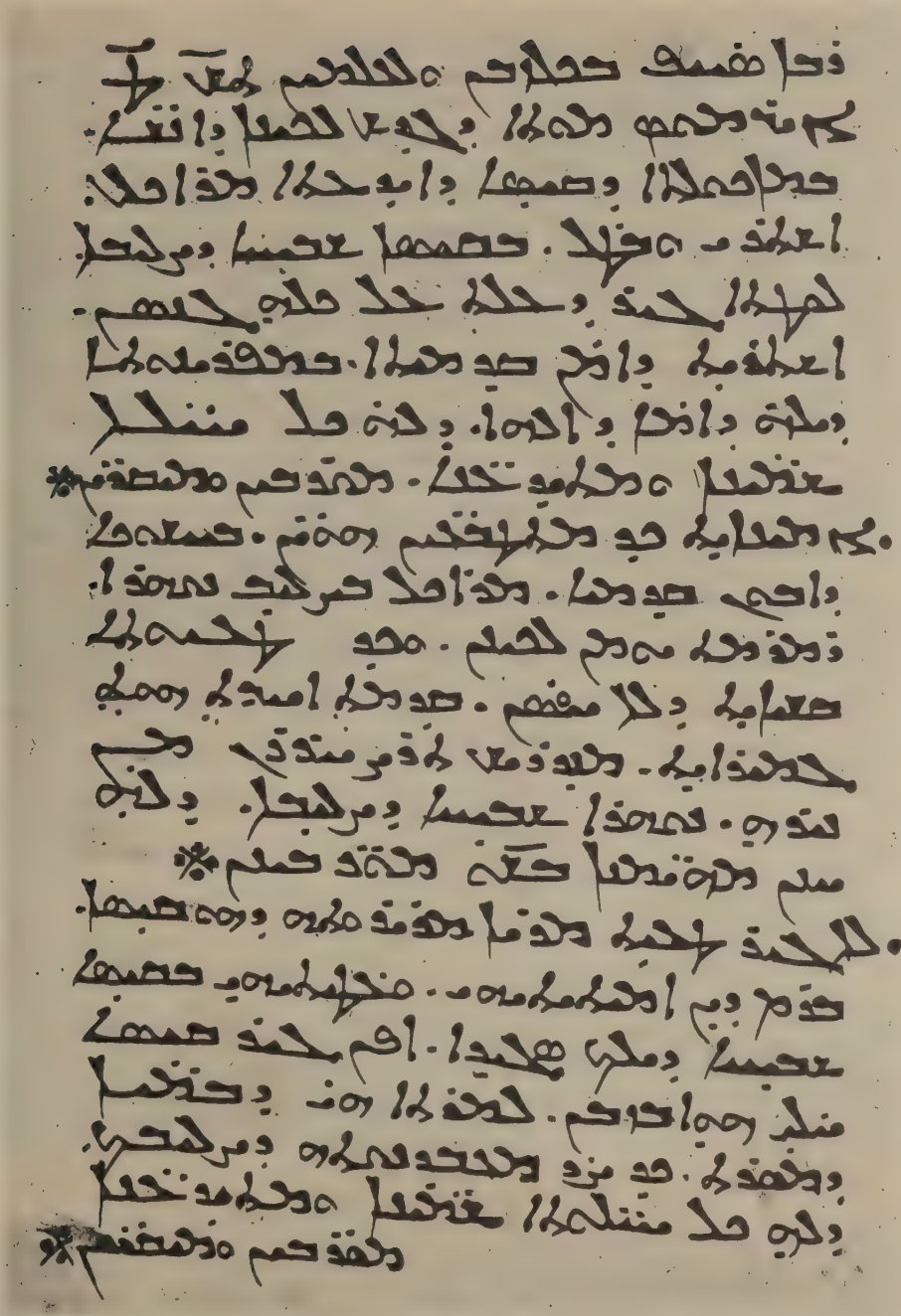
Paper; 25.6 to 26.1 cm. × 16.8 to 17.6 cm.; 220 leaves; one column; 18 to 22 lines to the page; columns and lines ruled with a blunt point; ink black; Melkite. The scribe's name was Peter bar Mark, and he was a native or resident of Dârâ.[3] The codex once belonged to the Convent of St. Mary Deipara in Nitria.

The passage reproduced in the plate is taken from a service for the Festival of the Exaltation of the Venerable Cross. These offices have apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

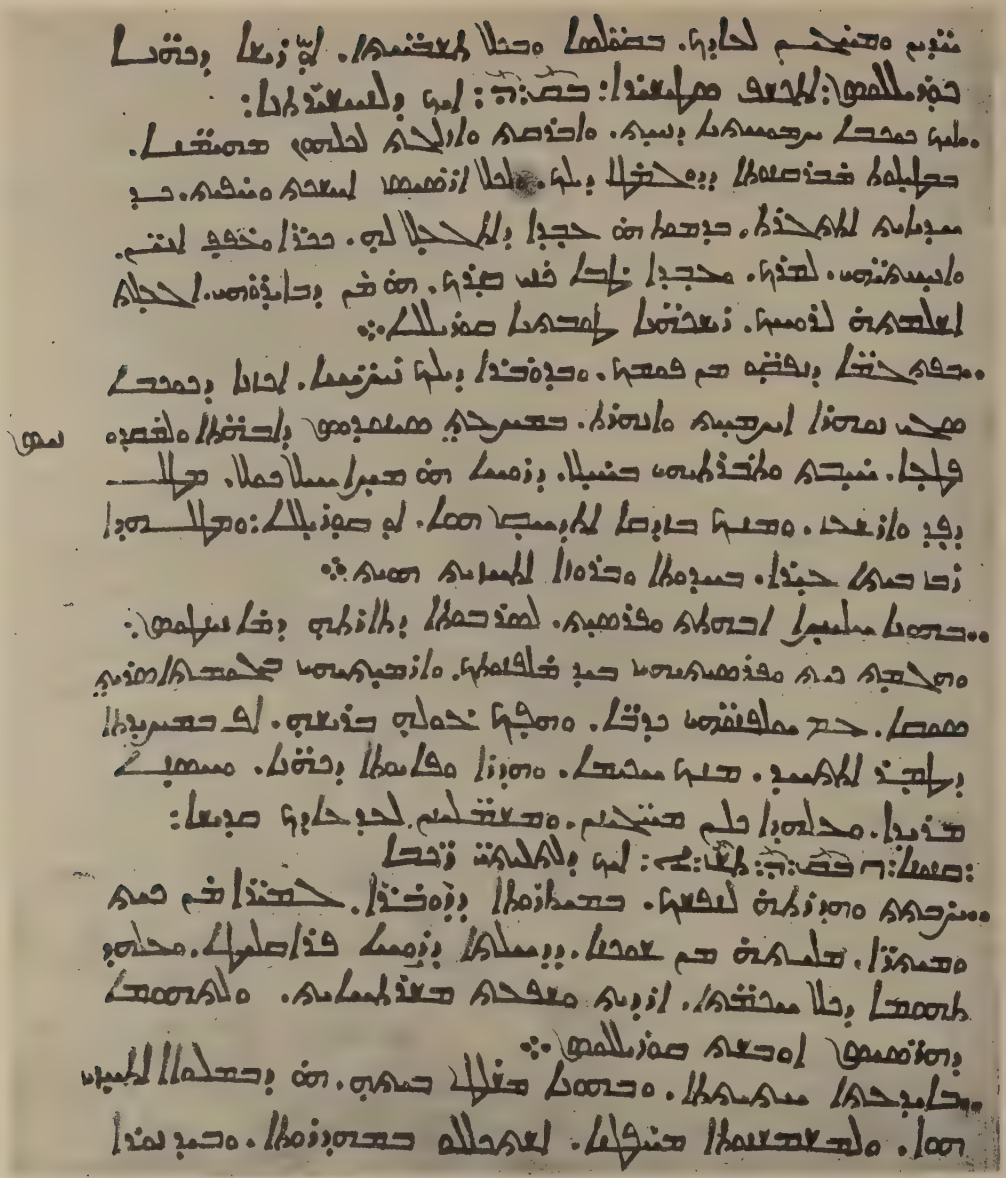
[1] Tâmmûz 17, An. Graecorum 1533.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 320 f. (No. CCCCIX).

[3] The colophon has ܕܪ̈ܪ, which is probably a mistake for ܕܪ̈ܝ or ܕܪ̈ܕ̈ܪ. The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 14711, folio 74



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 80, folio 58

PLATE CLXXXVIII

1236 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 80, fol. 58.[2]

A Menaeon for the Month of Âdar.

Paper; 33.9 to 34.3 cm. × 24.4 to 24.6 cm.; 100 leaves; one column; 20 to 25 lines to the page; columns and lines ruled with a blunt point; ink brown; Melkite. The scribe was a priest and the son of a certain ʿAzîz, but his name is not given. The manuscript was written in the village of زبطا.

The passage reproduced in the plate is taken from a Commemoration of Cyril of Jerusalem (18th of Âdar). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Âb 14, An. Graecorum 1547.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 450 ff.

PLATE CLXXXIX

1258-1259 A. D.[1]

London, British Museum, Add. MS. 14710, fol. 180.[2]

An Octoëchus for Sundays and Ferial Days according to the Melkite Use.

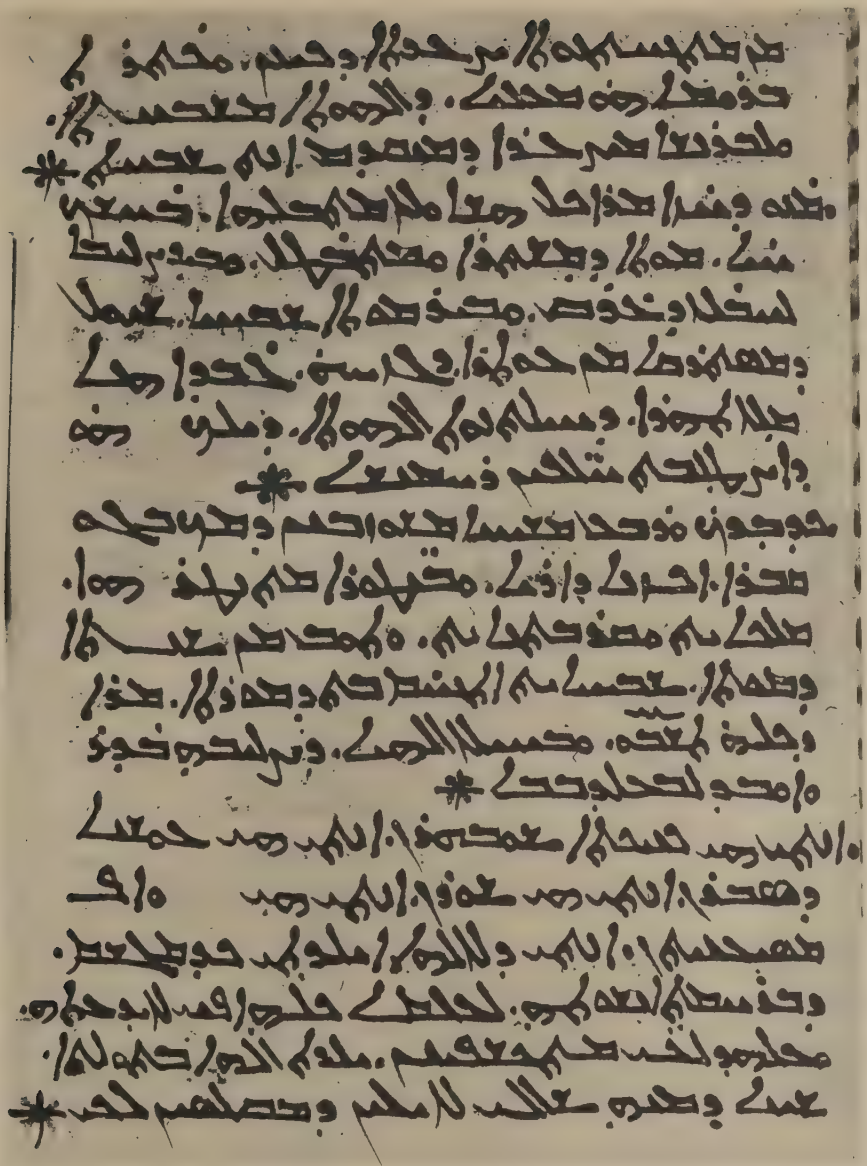
Paper; 22.4 to 22.5 cm. × 15.2 to 15.5 cm.; 228 leaves; one column; 16 to 22 lines to the page; columns and top and bottom lines ruled with a blunt point; ink black and brown; Melkite. The scribe was a priest named Ma'mar (مَحمَز), and he was a native or resident of Qârâ (قارا).[3]

The passage reproduced in the plate is taken from the Eighth Tone. It has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), pp. 337 f.

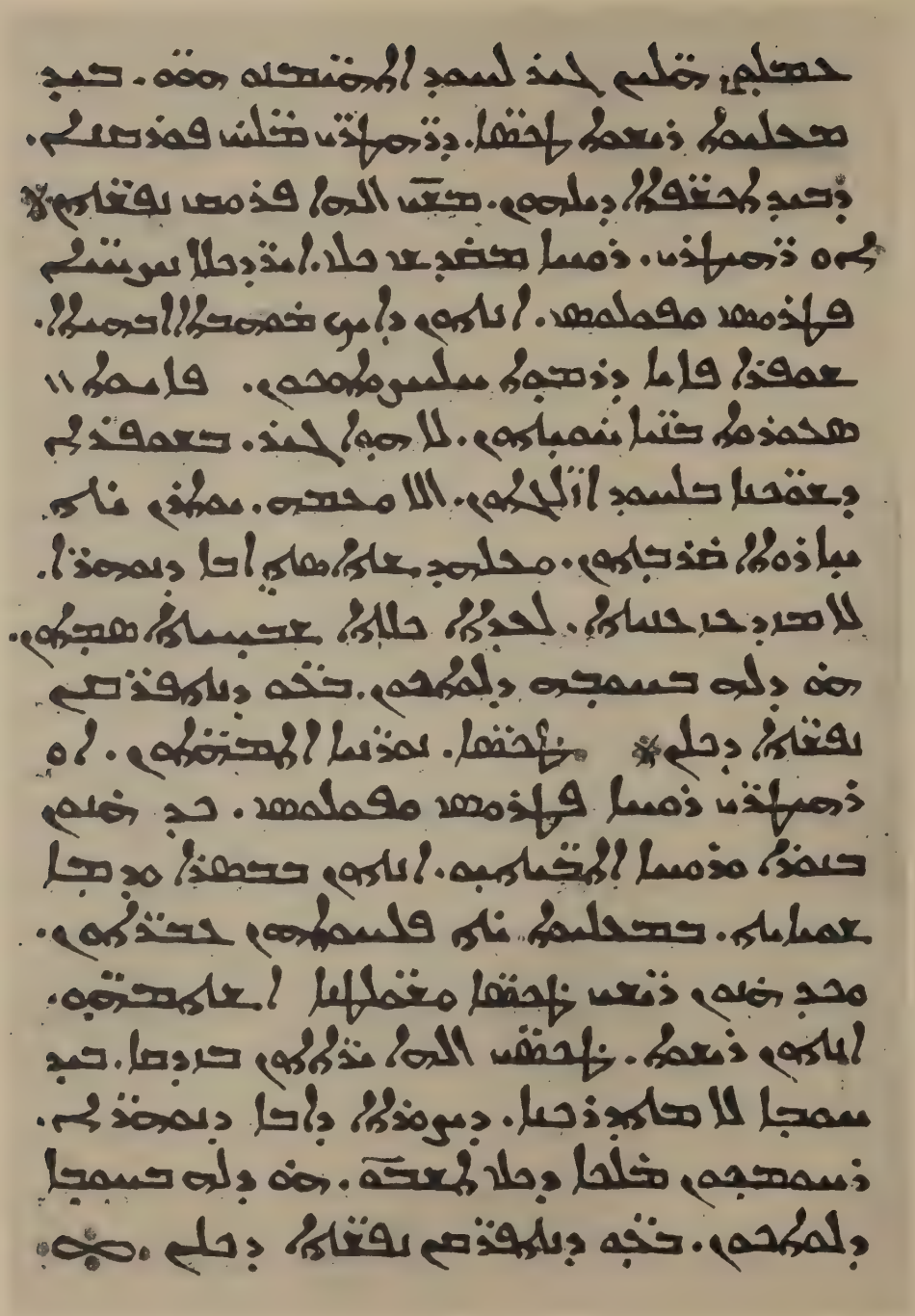
[1] An. Graecorum 1570. The month and the day of the month are not given.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, p. 325 (No. CCCCXV).

[3] The name of the place where the manuscript was written is not given.



London, British Museum
Add. MS. 14710, folio 180



London, British Museum
Add. MS. 17236, folio 114

PLATE CXC

1284 A. D.[1]

London, British Museum, Add. MS. 17236, fol. 114.[2]

An Eclogadion (Part II), containing Lessons for the Months from Shebâṭ to Âb (inclusive).

Paper; 26.8 to 27 cm. × 18.2 to 18.7 cm.; 242 leaves; one column; 20 lines to the page; apparently no ruling; ink black; Melkite. The scribe's name was Gerasimus ibn Sim'ân, and he was a native or resident of the village of er-Rummâneh (الرمانة) in the district of ez-Żabadânî (الزبداني) near Damascus. The manuscript was written in the Convent of St. Mary Deipara on the river Kaftûn (صحلم) near Tripolis.

The passage reproduced in the plate is taken from the Commemoration of Sts. Peter and Paul (29th of Ḥazîrân). This Eclogadion has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Nîsân 20, An. Graecorum 1595.

[2] For a description of this codex see W. Wright, *op. cit.*, Part I, pp. 318 ff. (No. CCCCVIII).

PLATE CXCI

1418 A. D.[1]

Oxford, Bodleian Library, Dawkins MS. 5, fol. 173v.[2]

A Melkite Lectionary of the Gospels according to the Peshîṭṭâ Version.

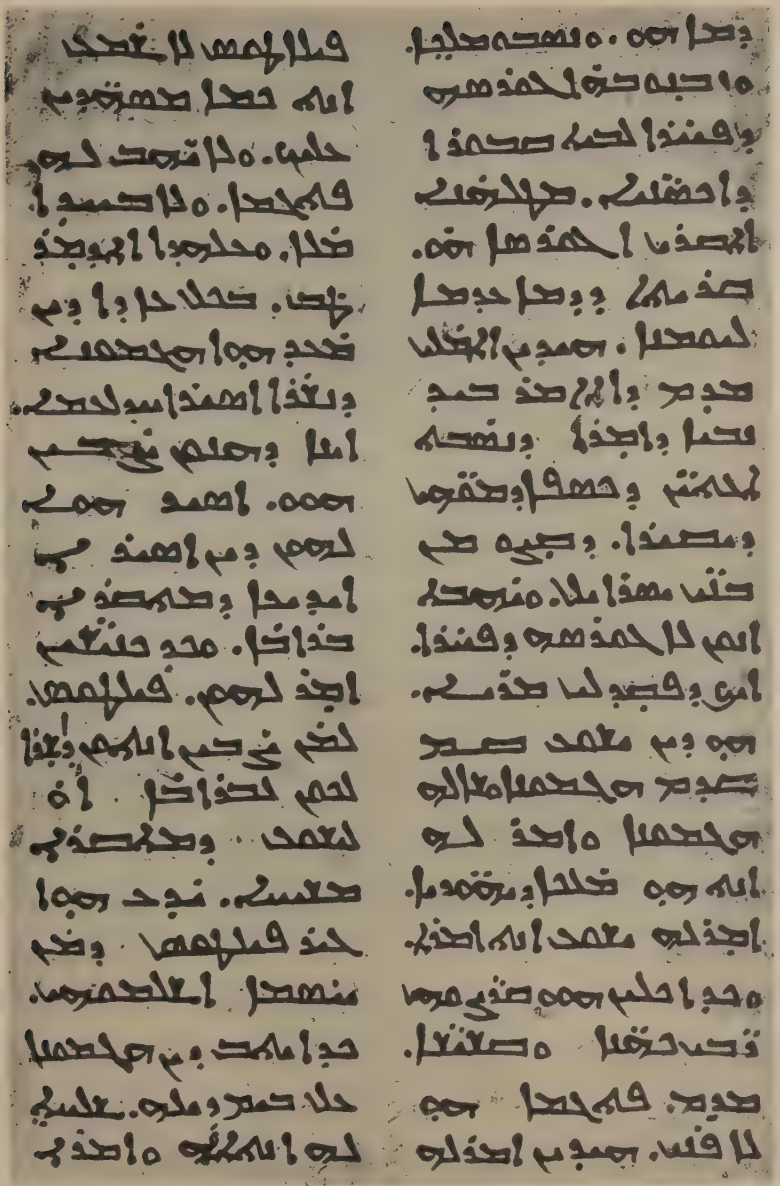
Paper; 31.5 to 32.2 cm. × 20 to 20.9 cm.; 220 leaves; two columns; 21 to 24 lines to the column; columns ruled with a blunt point; ink black; Melkite. The scribe's name was Moses bar Jacob, and he was a native or resident of a village in the region of Tripolis near Mount Lebanon. The name of the village has been erased.[3]

The passage reproduced in the plate is Matthew 27: 6-19.

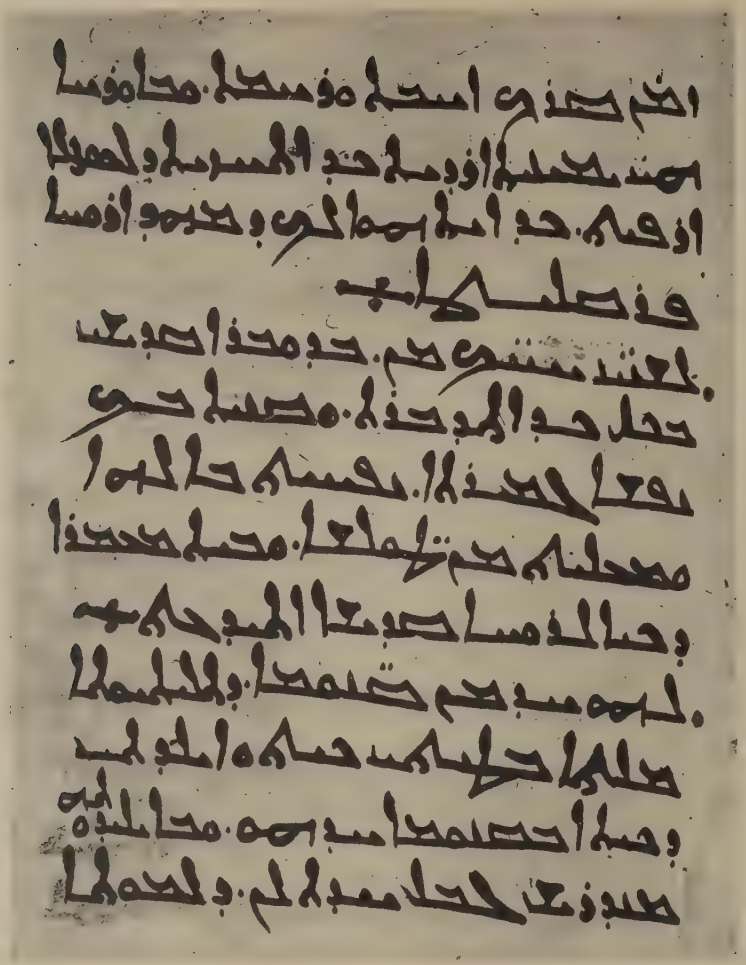
[1] Tâmmûz 1, An. Graecorum 1729. The manuscript is also dated An. Adae 6926 (i. e. 1418 A. D.) and 1426 A. D. The Seleucid and Mundane date is more likely to be right than that which is reckoned from the birth of Christ.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 114 ff. (No. 38).

[3] The name of the place where the manuscript was written is not given.



Oxford, Bodleian Library
Dawkins MS. 5, folio 173v.



Paris, Bibliothèque Nationale
Cod. Syr. 338, folio 110

PLATE CXCII

1448 A. D.[1]

Paris, Bibliothèque Nationale, Cod. Syr. 338, fol. 110.[2]

A Menaeon for the Month of Ḥazîrân.

Paper; 17.4 to 18.3 cm. × 13.7 to 13.9 cm.; 284 leaves; one column; 13 and 14 lines to the page; apparently no ruling; ink black; Melkite. The scribe was a priest named Abraham bar Joseph, and the manuscript was written in the Church of Mâr George in the village of Qârâ (ܩܪܐ).

The passage reproduced in the plate seems to be taken either from a Commemoration of the Prophet Elisha (14th of Ḥazîrân) or from a Commemoration of the Prophet Amos (15th of Ḥazîrân). This Menaeon has apparently not been published.

[1] Shebâṭ 9, An. Adae 6956.

[2] This codex is not included in the catalogue of Zotenberg (1874) or in the *Notice sur les manuscrits syriaques de la Bibliothèque Nationale* of J. B. Chabot (Paris, 1896), which is also published in the *Journal Asiatique*, Neuvième Série, VIII, pp. 234 ff. It was acquired by the Bibliothèque Nationale after 1896.

PLATE CXCIII

1477 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 340, fol. 32v.[2]

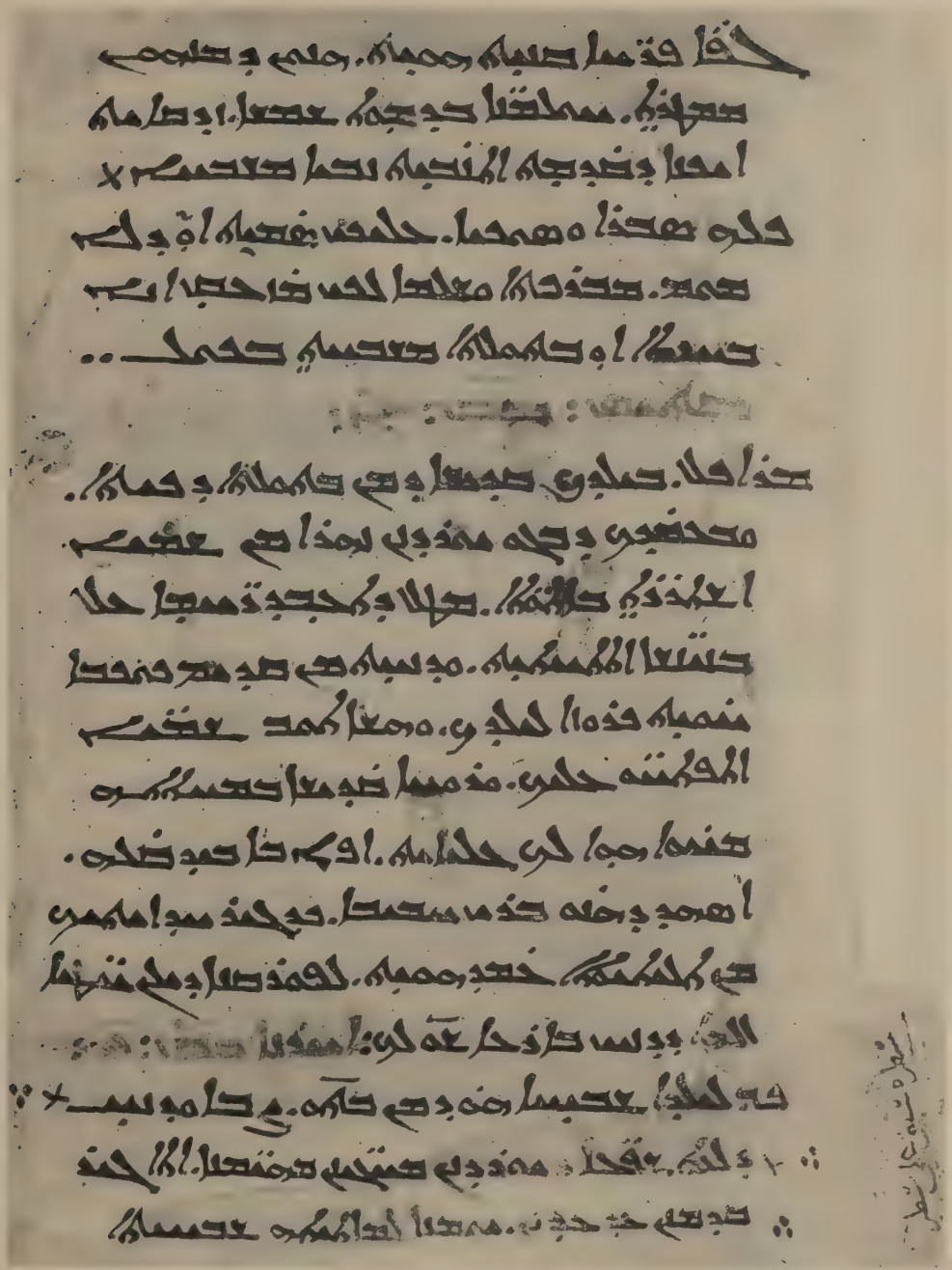
A Menaeon for the Month of Second Kânûn.

Paper; 19.4 to 22.5 cm. × 12.4 to 15 cm.; 287 leaves; one column; 19 lines to the page; apparently no ruling; ink black; Melkite. The scribe's name was Ṣalîbâ, and the manuscript was written in the Convent of Mâr George el-Kâfûr on Mount Lebanon.

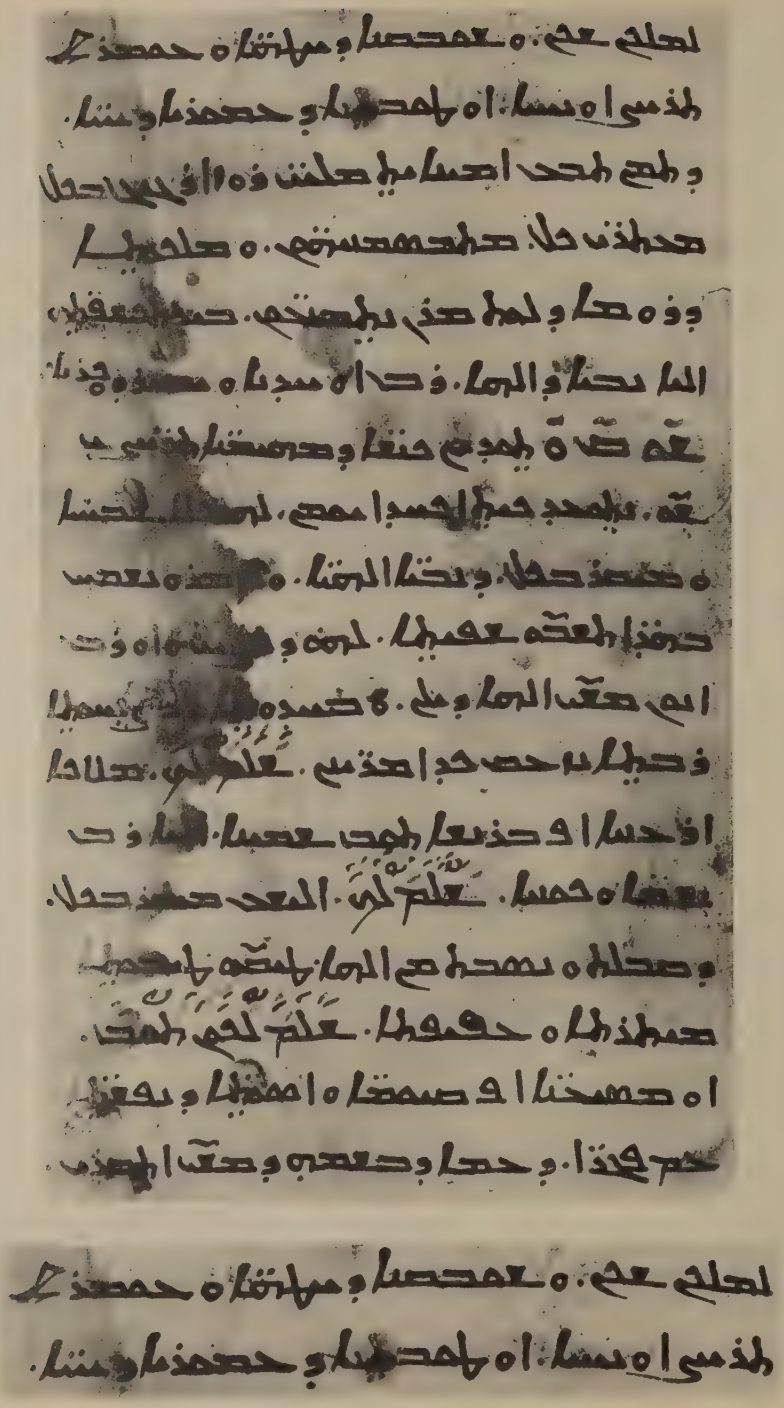
The passage reproduced in the plate seems to be taken from an Office for the Vigil of the Epiphany and a Commemoration of the Prophet Malachi (3rd of Second Kânûn). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Tâmmûz 5, An. Adae 6985.

[2] For a description of this codex see A. Mai, *Scriptorum Veterum Nova Collectio* (Rome, 1825-1838), V, Part II, p. 33 (No. CCCXL).



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 340, folio 32v.



Cambridge, University Library
Add. MS. 2880, folio 102v.

PLATE CXCIV

1494 A. D.[1]

Cambridge, University Library, Add. MS. 2880, fol. 102v.[2]

A Menaeon for the Month of Îyâr.

Paper; 26.1 to 26.4 cm. × 17.5 to 17.8 cm.; 143 leaves; one column; 18 lines to the page; columns and lines ruled with a blunt point; ink black; Melkite. The scribe was a priest named John bar Abraham.[3]

The passage reproduced in the plate is taken from a Commemoration of the Martyrs Meletius, Stephen, John, and their Companions (23rd of Îyâr). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Nîsân 22, An. Adae 7002.

[2] For a description of this codex see W. Wright, *A Catalogue of the Syriac Manuscripts preserved in the Library of the University of Cambridge* (Cambridge, 1901), II, pp. 707 ff.

[3] The name of the place where the manuscript was written is not given.

PLATE CXCV

1494-1495 A. D.[1]
Paris, Bibliothèque Nationale, Cod. Syr. 141, fol. 78.[2]

A Menaeon for the Month of Tâmmûz.

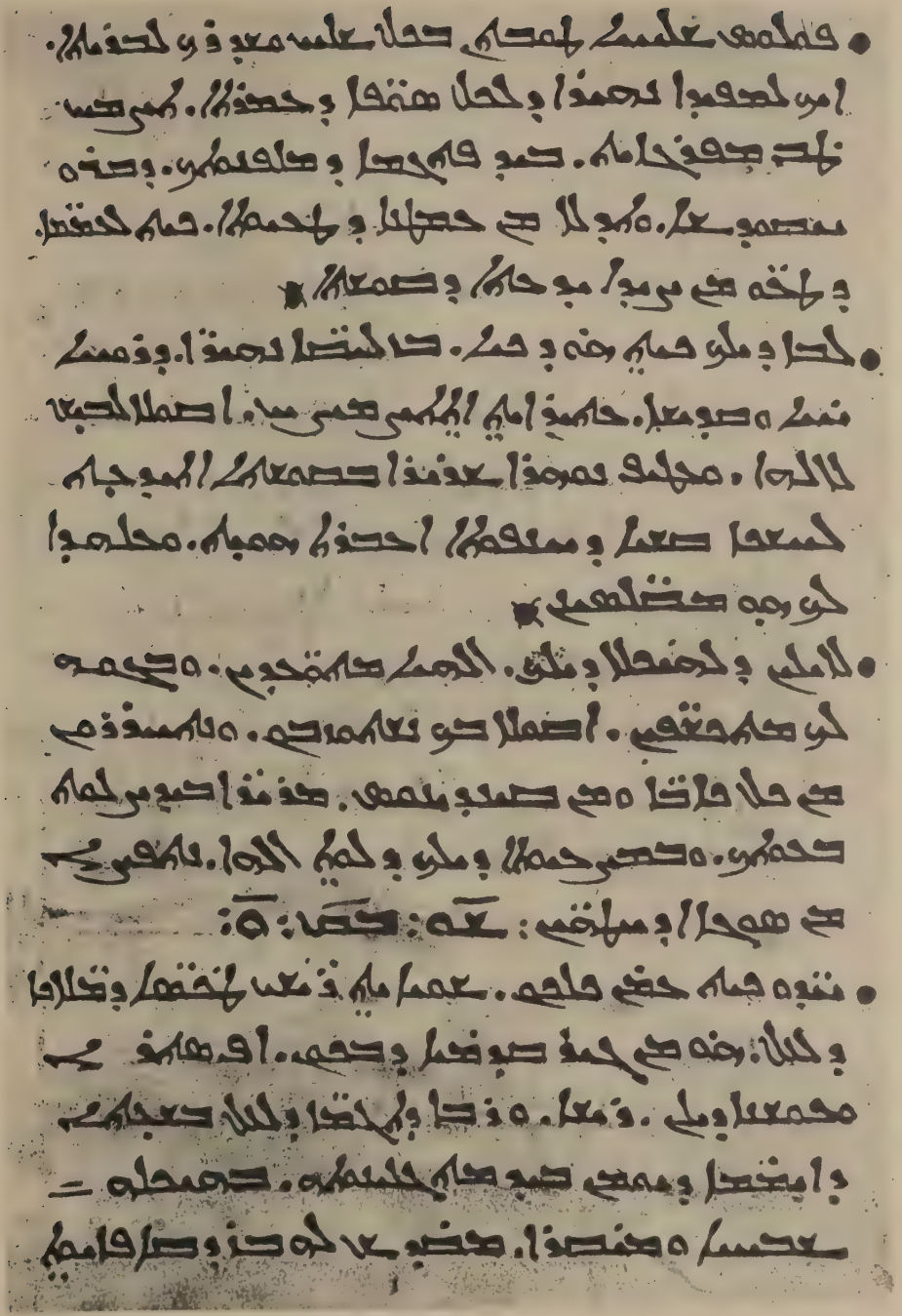
Paper; 29.2 to 29.5 cm. × 20.1 to 21.7 cm.; 201 leaves; one column; 20 lines to the page; apparently no ruling; ink black; Melkite. The scribe was a priest named Jacob bar John, and he was a native or resident of Ḥardîn.[3]

The passage reproduced in the plate is taken from an Office for the Feast of the Archangel Gabriel and a Commemoration of the Apostle Aquila (13th of Tâmmûz). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

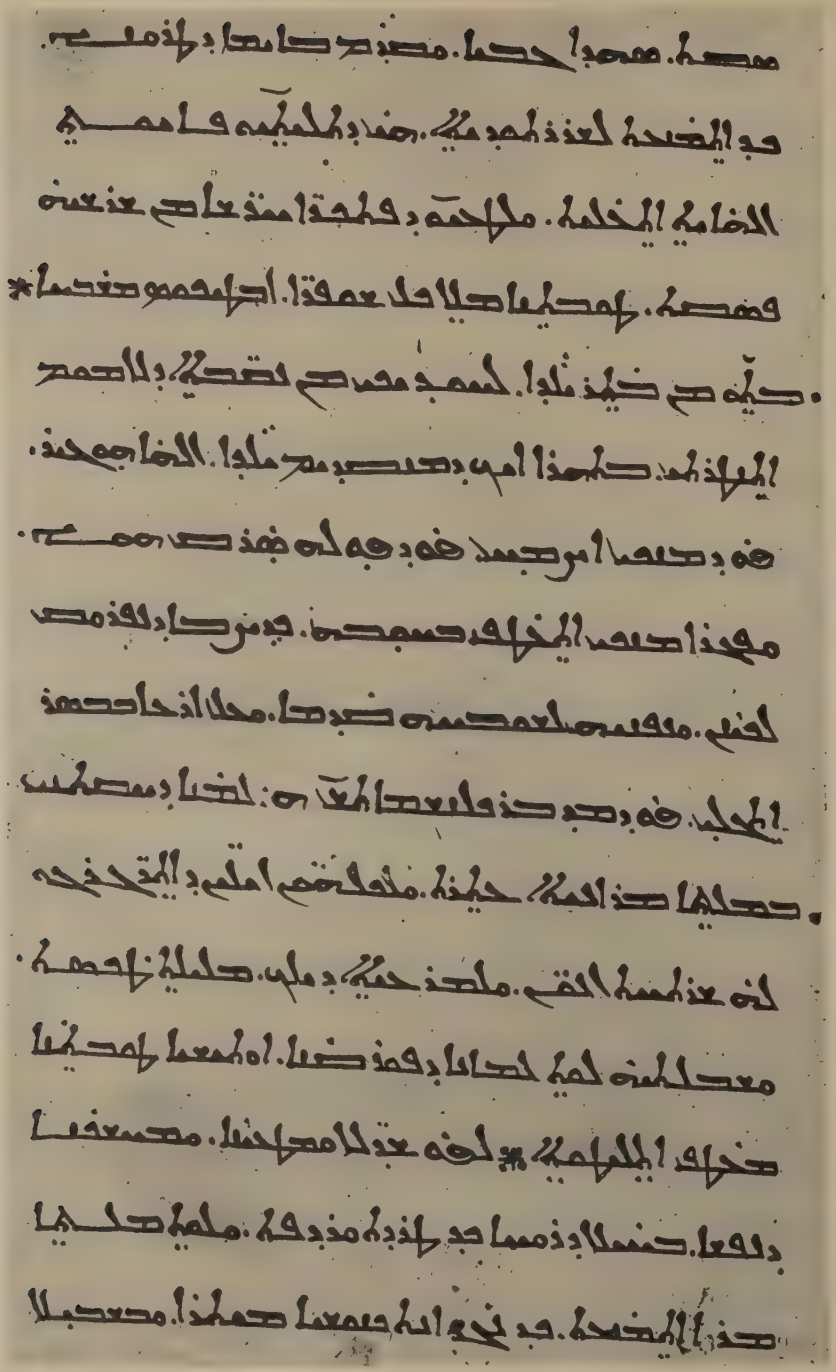
[1] An. Graecorum 1806. The month and the day of the month are not given. The manuscript is also dated An. Adae 7003, which began on September 1, 1494 A. D., and ended on August 31, 1495 A. D. Therefore the codex was finished between October 1, 1494, and August 31, 1495 A. D.

[2] For a description of this codex see H. Zotenberg, *op. cit.*, pp. 100 f.

[3] The name of the place where the manuscript was written is not given.



Paris, Bibliothèque Nationale
Cod. Syr. 141, folio 78



Oxford, Bodleian Library
Dawkins MS. 60, folio 170

PLATE CXCVI

1556 A. D.[1]

Oxford, Bodleian Library, Dawkins MS. 60, fol. 170.[2]

A Menaeon for the Month of Âb.

Paper; 27.3 to 27.9 cm. × 17.7 to 18.3 cm.; 212 leaves;[3] one column; 16 lines to the page; columns and lines ruled with a blunt point; ink black; Melkite. The scribe was a deacon named Gerasimus bar Joseph; and the manuscript was written in the Convent of Mâr Basil, which belonged to the district of Damascus.

The passage reproduced in the plate seems to be taken from a Commemoration of the Martyr Eutyches, a Disciple of John the Theologian (24th of Âb). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Âdar 6, An. Adae 7064. The colophon is in Syriac and in Arabic. Dr. Payne Smith gives the date as 1564 A. D.; but the colophon, which he correctly transcribes, has An. Adae 7064 both in the Syriac and in the Arabic text.

[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 365 ff. (No. 118).

[3] There were originally 226 leaves, of which 14 have been lost. Two folia are numbered 42.

PLATE CXCVII

1595 A. D.[1]

Oxford, Bodleian Library, Dawkins MS. 49, fol. 106v.[2]

A Menaeon for the Month of Îlûl.

Paper; 26.7 to 27.7 cm. × 17.6 to 18.5 cm.; 151 leaves;[3] one column; 17 to 19 lines to the page; columns and lines ruled with a blunt point; ink black; Melkite. The scribe's name was Zosimus (زوسيما) ibn David, and he was a native or resident of بطران in the district of Tripolis.[4]

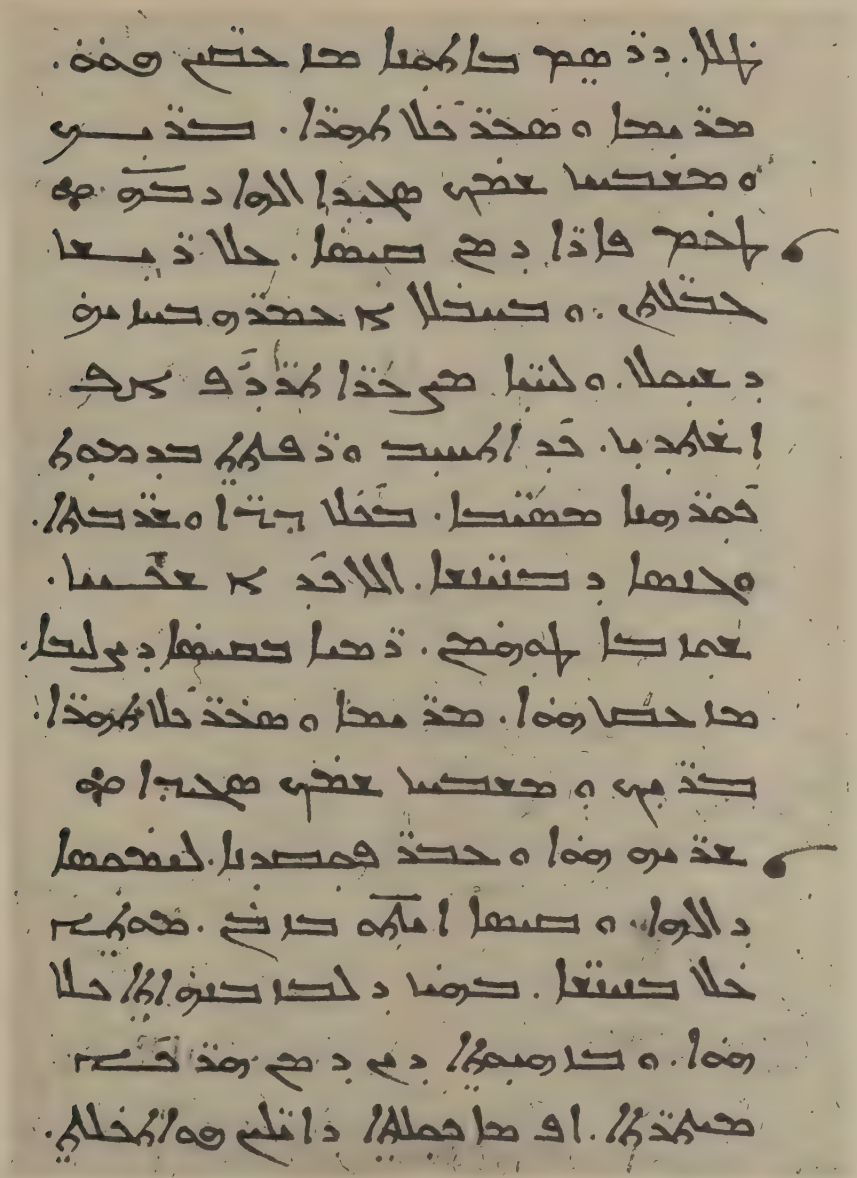
The passage reproduced in the plate seems to be taken either from the Coronation of the Martyr Euphemia of Chalcedon (16th of Îlûl) or from the Coronation of the Martyrs Sophia and Her Three Daughters (17th of Îlûl). This Menaeon has apparently not been published. See A. Baumstark, *Geschichte der syrischen Literatur* (Bonn, 1922), p. 337.

[1] Îlûl 24, An. Hegirae 1004. This year began on September 6, 1595 A. D., and ended on August 24, 1596 A. D.

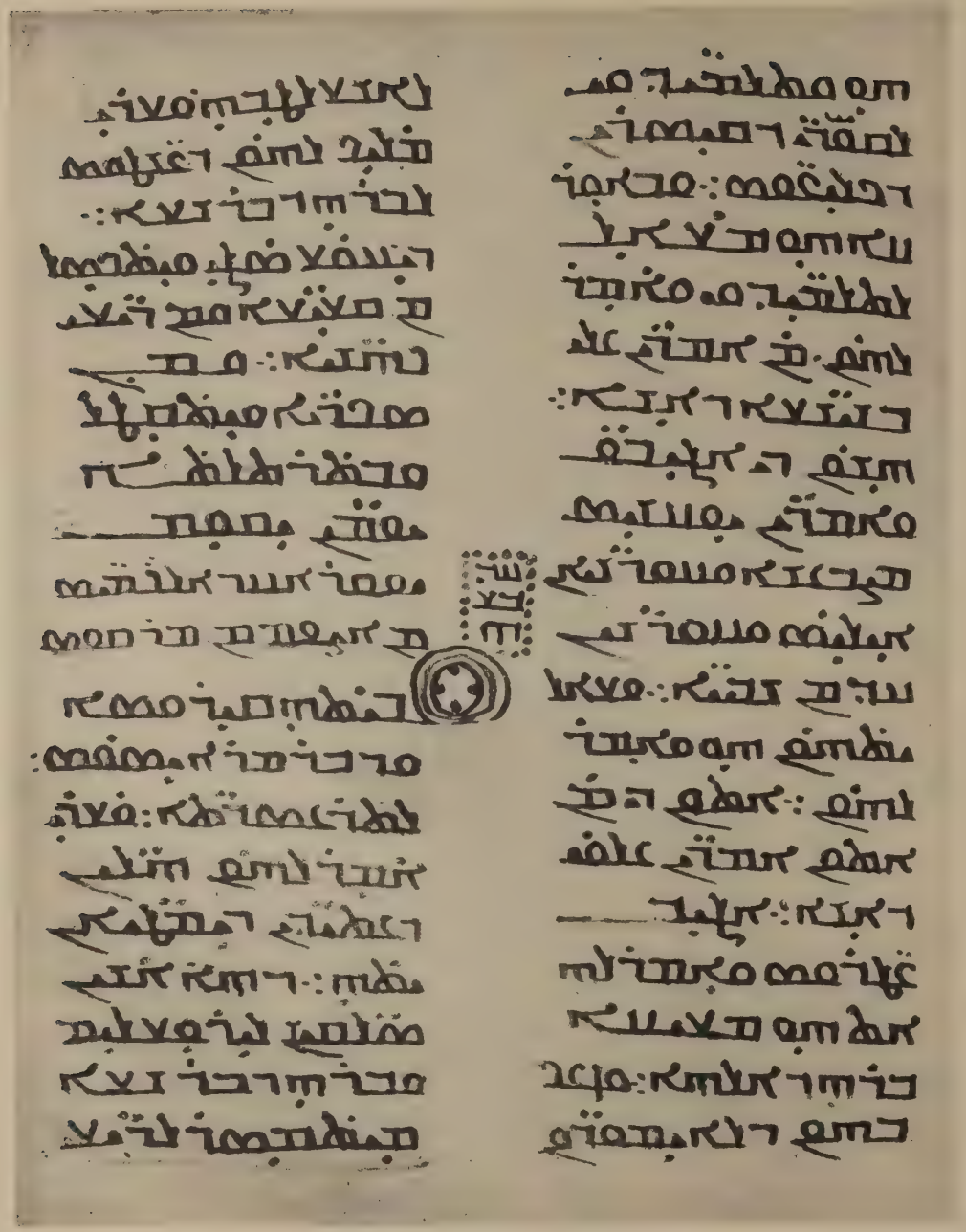
[2] For a description of this codex see R. Payne Smith in *op. cit.*, cols. 324 f. (No. 99).

[3] There were originally 179 leaves, of which 28 have been lost.

[4] The name of the place where the manuscript was written is not given.



Oxford, Bodleian Library
Dawkins MS. 49, folio 106v.



Vatican City, Biblioteca Apostolica Vaticana
Cod. Vat. Sir. 19, folio 87

PLATE CXCVIII

1030 A. D.[1]

Vatican City, Biblioteca Apostolica Vaticana, Cod. Vat. Sir. 19, fol. 87.[2]

A Lectionary of the Gospels according to the Palestinian Version.[3]

Vellum; 22.7 to 23 cm. × 17.3 to 17.8 cm.; 196 leaves; two columns; 20 to 25 lines to the column; columns and top and bottom lines ruled sometimes with lead and sometimes with a blunt point; ink black and brown; Palestinian.[4] The scribe was a priest named Elias el-ʿAbûdî (ܐܠܝܐ ܥܒܘܕܝܐ);[5] and the manuscript was written in the Convent of Anbâ Mûsâ in Antioch, in the district of ed-Dqûs (ܕܩܘܣ ܐܢܛܝܘܟܝܐ = ناحية الدقوس).[6]

The passages reproduced in the plate are Mark 8: 27-31 and 10: 32 and 33. See F. Miniscalchi Erizzo, *op. cit.*, I, pp. 257 ff.; and P. de Lagarde, *op. cit.*, pp. 322 and 324.

[1] Âb, An. Graecorum 1341. The day of the month is not given.

[2] For a description of this codex see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, pp. 70 ff.

[3] This version was used by the Melkite Christians of Palestine, and the language in which it is written closely resembles that of the Samaritans and Jews of Palestine before Arabic became the vernacular of the country. For the text see F. Miniscalchi Erizzo, *Evangeliarium Hierosolymitanum* (Verona, 1861-1864); P. de Lagarde, *Bibliothecae Syriacae* (Göttingen, 1892), pp. 257 ff.; and A. S. Lewis and M. D. Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London, 1899).

[4] On this style of writing see G. H. Gwilliam and J. F. Stenning in *Anecdota Oxoniensia*, Semitic Series, Part IX, pp. 102 ff.

[5] ܐܠܝܐ ܥܒܘܕܝܐ, which is wrongly given by the Assemanis as ܐܠܝܐ ܥܒܘܕܢܝ (see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, p. 101), denotes the place from which Elias came. It does not refer to the family or tribe to which he belonged, as Professor Zahn thought. See Th. Zahn, *Forschungen zur Geschichte des neutestamentlichen Kanons und der altchristlichen Literatur* (Erlangen and Leipzig, 1881-), I, p. 331. In 1843 Dr. Eli Smith visited a "large town" called ʿAbûd which was about two miles northwest of Tibneh in the region of Mount Ephraim, and he found there "about 100 Muslim men and 50 Christians of the Greek church." See Eli Smith in *Bibliotheca Sacra*, 1843, p. 486. In 1873 ʿAbûd is said to have been "a large and flourishing Christian village," containing at that time "400 Greek Christians and 100 Moslems." See *The Survey of Western Palestine* (1881-1883), II, p. 289. In the eleventh and early twelfth centuries ʿAbûd seems to have been an important center for the Melkite Christians of Palestine. For another Melkite scribe connected with this place see the text facing Plate CXCIX.

[6] ܐܢܛܝܘܟܝܐ is not a mistake for el-Quds (القدس), i. e. Jerusalem, as has been conjectured. See S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, p. 101. It is Dûqsâ (ܕܘܩܣܐ), a town in the vicinity of Antioch, which was known as τὸ Δούξ in Greek. The name may be derived from the Latin *dux*, the head of the civil government in that region. See F. C. Burkitt in *The Journal of Theological Studies*, II, pp. 177 ff. "Antioch of the Arabs." as the city was called in a colophon no longer legible (see S. E. and J. S. Assemani, *op. cit.*, Pars I, Tomus II, p. 102), has been identified with Gerasa, the modern Jerash, which was once known as Antiochia ad Chrysorrhoam. See J. P. N. Land, *Anecdota Syriaca* (Leiden, 1862-1875), IV, pp. 228 f.; and Th. Zahn, *op. cit.*, I, pp. 331 f. But the Antioch mentioned in the colophon as being in the district of ed-Dqûs must be Antioch in Syria. The phrase "Antioch of the Arabs" may denote, as Dr. Burkitt suggests (in *op. cit.*, II, p. 179) "that part

PLATE CXCIX

1104 A. D.[1]

Mount Sinai, St. Catharine's Convent, Cod. Syr. 1 (Palestinian Syriac), fol. 38.[2]

A Lectionary of the Gospels according to the Palestinian Version.

Vellum; 24 cm. × 18 cm.; 156 leaves;[3] two columns; 24 lines to the column; apparently no ruling; ink blackish brown; Palestinian. The scribe was a priest named Mafrîg (ܡܦܪܝܓ) ibn Abû 'l-Ḥair el-'Abûdî (ܐܠܥܒܘܕܝ ܐܒܘ ܐܠܚܝܪ).[4]

The passages reproduced in the plate are Matthew 6: 30-34 and 8: 14-20. See A. S. Lewis and M. D. Gibson, *op. cit.*, pp. 71 f.

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of the district which in the eleventh century was still under Mohammedan dominion, or possibly the non-Greek quarter of the city itself." The Greeks captured Antioch from the Mohammedans in 969 A. D., and thereafter the city seems to have become a center for the Melkite Christians of Palestine. The manuscript was not written "in a convent at a place called 'Abûd, not very far from Jerusalem," as Dr. Wright and Professor Gregory assert. See W. Wright, *A Short History of Syriac Literature* (London, 1894), p. 18; and C. R. Gregory in the Prolegomena to Tischendorf's *Novum Testamentum Graece* (eighth ed., Leipzig, 1869-1894), III, p. 812.

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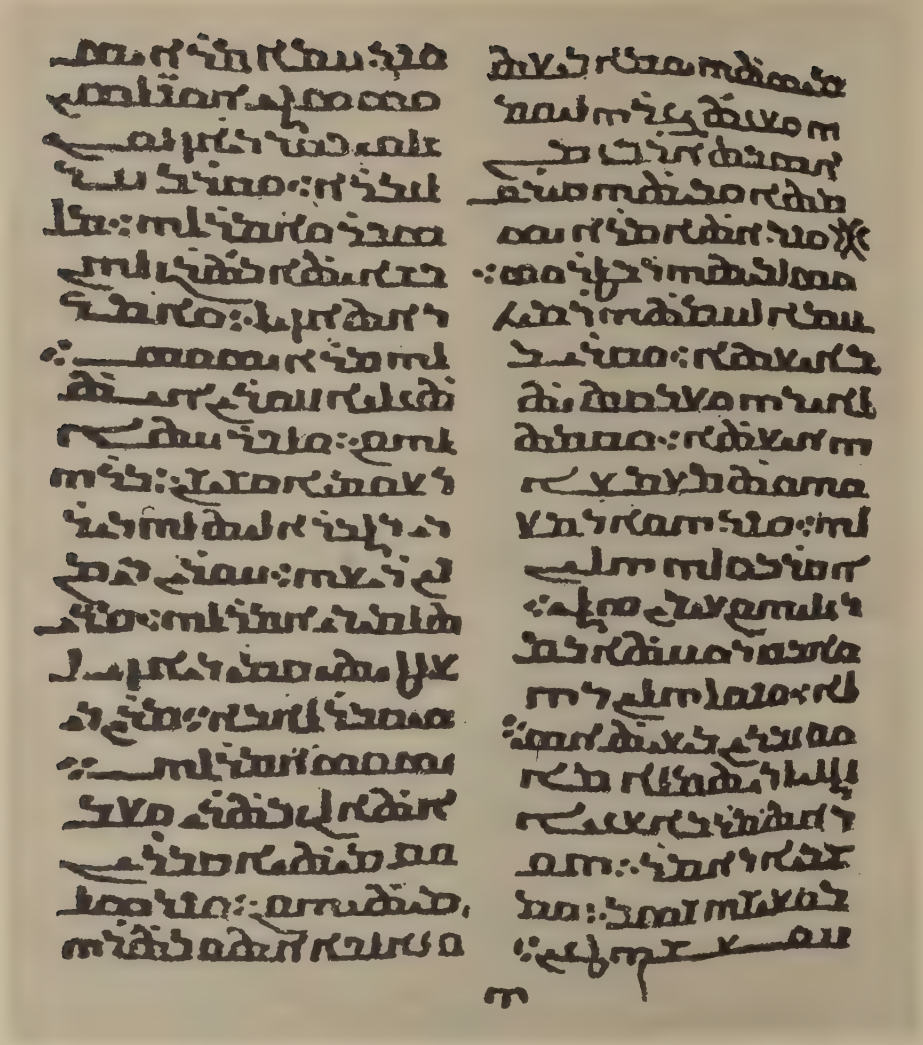
[1] Shebâṭ 26, An. Adae 6612.

[2] For a description of this codex see A. S. Lewis and M. D. Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London, 1899), pp. xii f. The date given by Mrs. A. S. Lewis in her *Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai* (Studia Sinaitica, No. I, London, 1894), p. 93 is wrong. The facsimile of fol. 38 is taken from Plate IV in the latter work. For a facsimile of another leaf see A. S. Lewis and M. D. Gibson, *op. cit.*, opposite p. 168.

[3] Folia 153-156 have been taken from another Palestinian Syriac lectionary. Two more leaves from the same lectionary are bound up in the cover of the codex, one at the beginning and the other at the end.

[4] ܐܠܚܕܝܬܐ should be ܐܠܚܕܝܕܐ. The name of the place where the manuscript was written is not given.

Mount Sinai, St. Catharine's Convent
Cod. Syr. 1 (Palestinian Syriac), folio 38



Mount Sinai, St. Catharine's Convent
Cod. Syr. 2 (Palestinian Syriac), folio 38v.

PLATE CC

1118 A. D.[1]

Mount Sinai, St. Catharine's Convent, Cod. Syr. 2 (Palestinian Syriac), fol. 38v.[2]

A Lectionary of the Gospels according to the Palestinian Version.

Vellum; 22 cm. × 16 cm.; 156 leaves; two columns; 21 to 24 lines to the column; apparently no ruling; ink black; Palestinian. The scribe was a priest named Peter (ܩܝܠܦ).[3]

The passages reproduced in the plate are Matthew 6: 34 and 8: 14-23. See A. S. Lewis and M. D. Gibson, *op. cit.*, pp. 71 f.

[1] Âb 10, An. Adae 6626.

[2] For a description of this codex see A. S. Lewis and M. D. Gibson, *The Palestinian Syriac Lectionary of the Gospels* (London, 1899), p. xiii. The date given by Mrs. A. S. Lewis in her *Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai* (Studia Sinaitica, No. I, London, 1894), p. 93 is wrong. The facsimile of fol. 38v. is taken from Plate V in the latter work. For a facsimile of another leaf see A. S. Lewis and M. D. Gibson, *op. cit.*, opposite p. 201.

[3] The name of the place where the manuscript was written is not given.

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